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Herod the Great Pervert, as Presented in the Gospel of Matthew

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The interest of New Testament students in Herod the Great grows primarily out of the fact that Jesus was born in Bethlehem before his death in B. C. 4. Luke expressly states that the angel Gabriel appeared to Zacharias "in the days of Herod, King of Judea," Luke 1:5. He does not say in so many words that Herod was still reigning when Jesus was born, but he implies it, Luke 2:1-4.

But in Matthew 2:1-23 Herod cuts quite a figure in the narrative concerning the birth of Jesus. The picture here drawn of Herod the King of Judea fits in precisely with the extended account of this ruler in Josephus, *Antiquities*, Books xiv-xvii. We are not concerned in this article to tell the whole story of Herod the Great, "Herod the Great in Sin" as Amelie Rives calls him in "*Herod and Mariamne*," save as that story throws light on his conduct about the birth of Jesus.

Herod has had champions ever since Nicolaus of Damascus, whose extensive eulogy contributed so much to the pages of Josephus. The Emperor Augustus thought well of him for the most part and once planned to enlarge his domain since he was a man of such big soul. But in the end he lost caste with Augustus.

See how Matthew presents Herod when he hears of the birth of the new King of the Jews from the wise men from the east: "And when Herod the king heard it, he was troubled, and all Jerusalem with him," Matt. 2:3. Books xvi and xvii of the *Antiquities* of Josephus throw a tragic light on these simple words. The third period of Herod's career, his decline and death, is told here (B. C. 19-4). Herod's two sons by Mariamne (Alexander and Aristobulus) were the heirs to the throne as belonging to the Maccabean line. Mariamne was the granddaughter of Hyrcanus II. The return of these two sons from Rome, where they had been sent to mingle in court circles, was the occasion of jealousy on the part of Salome, Herod's sister,

who had an intense dislike for the Maccabees. Antipater, Herod's son by Doris, joined in the schemings that led finally to the death of both Alexander and Aristobulus. Antipater was named successor, but grew impatient and actually plotted to get Herod out of the way that he might get the throne the sooner. As a result, he was thrown into prison and finally put to death. Herod, before the death of Antipater, had made Antipas, his son by Malthace, his heir. It was apparently at this juncture, before the death of Antipater, that the visit of the Wise Men so disturbed the old and irritable tyrant. The idea of a new king, not one of his sons, upset Herod the Great very thoroughly. All Jerusalem was likewise disturbed.

The city was apprehensive about fresh manifestations of cruelty on the part of Herod the Great. The Roman Emperor and judges had winked at the death of the two sons by Mariamne (Alexander and Aristobulus). Augustus had made his famous pun on the death of these young men: "I would rather be Herod's hog than his sons" (his *hus* than his *huios*). But that was not the beginning of Herod's cruelty. He had obtained Antony's consent to the death of the Maccabean Antigonus whom the Parthians had set up as king and high priest. He had put to death forty-five of the leaders in the Sanhedrin, sparing Pollio and Sameas. He had secured the drowning of the young high priest Aristobulus, the brother of Mariamne, grand-daughter of Hyrcanus II whom he married to consolidate his hold on the throne and the Jewish people. He had finally caught the aged Hyrcanus in a plot with the Arabians and secured his death. By the help of his sister, Salome, he had his beloved wife Mariamne put to death on trumped-up charges. He almost lost his mind for grief after the death of Mariamne. Then Alexandra, the mother of Mariamne, was put to death. The sons of Baba were likewise slain at the demand of Salome, to

get the Maccabean adherents out of the way. Salome gratified her spite against her own husband, Costobar, by his divorce and then death. These family disturbances kept the court circles in Jerusalem in a turmoil and the people generally on the *qui vive*. Nobody knew what Herod was likely to do when in one of his tantrums over family affairs. Josephus several times facetiously says that about this time Herod's family affairs grew worse and worse. There was suspicion on every side and nobody trusted anybody. Small wonder, therefore, that all Jerusalem was troubled over the new disturbance in the mood of Herod the Great, one of the most whimsical and cruel and selfish tyrants of all time.

Herod first "gathered together all the chief priests and scribes of the people" and "inquired of them where the Christ should be born," Matt. 2:4. He probably knew something of the Messianic expectation of the Jewish people, but had apparently taken no personal interest in the matter. He was an Idumean by birth and a nominal Jew since the Idumeans had been conquered by John Hyrcanus I. But he was actually without religious interest or concern. His present agitation was not due to personal interest in the birth of the Jewish Messiah, but purely to the peril to his own wishes about his successor. The appeal to the Jewish ecclesiastical leaders was to secure information for his own conduct, not with a view to helping the wise men in their worship of the Messiah.

The sly shrewdness of Herod about the request of the wise men is in precise accord with his conduct concerning the reports about the various victims of his jealous rage. "Then Herod privily called the wise men, and learned of them carefully what time the star appeared," Matt. 2:7. He appeared on the surface to approve of the aim of the wise men and to desire to co-operate with them, though he had already given way to his violent emotions among the members of the household and court circles. "And he sent them to Bethlehem and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him," Matt. 2:8. There is an obvious untruth in the words of Herod. He had not the remotest idea of worshiping the Babe in Bethlehem if the wise men succeeded in finding the Messiah there according to Micah's prophecy. But he wished the wise men to think so and to make a report to him of the result of their search in order that he might then know how to proceed. Josephus gives ample proof of like duplicity on the part of Herod concerning the death of young Aristobulus and how Alexandra, the mother, was not deceived by reports of the "accidental" drowning of her son nor by the hypocritical tears of Herod and the grand funeral. So also Mariamne was not deceived by the double-dealing of Herod in his orders to have her put to death if he was not spared by Antony and then by Octavius. Matthew leaves us to infer that the wise men from the east, strangers to Palestine and to Herod, might have fallen into Herod's trap if they had not been "warned of God in a dream that they should not

return to Herod," Matt. 2:12. They may, to be sure, have heard something about the jealousy and cruelty of Herod's character since all Jerusalem was troubled. The dream would simply confirm the vague fears already entertained. At any rate "they departed into their own country another way," and Herod was left to draw his own conclusions about the young Messiah whether he was really in Bethlehem or not.

Joseph also probably was only too familiar with the reputation of Herod the Great. It is likely that the wise men told Joseph of the inquiry and command of Herod and of the dream which led them to leave Jerusalem and Herod to one side on their return home. At any rate the dream that came to Joseph was definite with a clear picture of the purpose of Herod: "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him," Matt. 2:13. There was no disobeying a clear command like that, even in a dream sent by God. It fell in precisely with all that was known of the imperious will of Herod who was unwilling to brook a rival even after his death. It began to look to Herod as if all his plans might go awry and no one of his sons might succeed him. Joseph lost no time in getting out of Herod's way with Mary and Jesus. He remained in Egypt with his precious charge till the death of Herod, Matt. 2:14. Under the circumstances that was only common prudence, but Joseph had direct revelation from God to strengthen his purpose.

But Matthew notes that the execution of the warning was none too soon, for Herod was not long in seeing that he had been outwitted by the wise men. A trickster is always angry when his trickery fails to work. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth," Matt. 2:16. The palace, no doubt, was a dangerous place even for the inmates who had learned how to avoid Herod in a time like this. He knew by intuition that the wise men had somehow seen through his suave phrases and had purposely avoided making a report to him concerning their search for the young Messiah. It might be possible, to be sure, that they had not succeeded in finding him. But then again they may have been unwilling to tell him because they had learned something of his conduct towards members of his own family. Herod was not willing to take any chances about so important a matter which might mean the thwarting of his own will. He did not know that a pretender to the throne had been born in Bethlehem, let alone the name of such a child there. It still seems incredible to some modern men that on mere suspicion Herod should have done so cruel a thing, for he "sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men," Matt. 2:16. He felt sure that the babe was not over two years old, though exactly how old he did not know. Hence he gave a blanket order for the slaughter of all the little boys as old as two years. We have no

means of knowing the precise number that were slain, probably about twenty. The size of the community would certainly call for that number of infant boys. This slaughter of the innocent little boys would be incredible in the lives of most tyrants and criminals, but it causes no jar to one familiar with the life of Herod the Great as told by Josephus. It is objected by some writers that the account in Matthew's Gospel lacks confirmation by Josephus. The reply to that criticism is that this incident was a small item in the long life of Herod and had no particular interest to Josephus. What Josephus does tell about Herod makes the narration by Matthew highly credible. The talk about this latest exhibition of cruelty of the part of Herod would soon die down. The children that were put to death were probably for the most part in the homes of more or less obscure people who were not considered to have any particular rights by the king. It is revolting to us to think of the wilful murder by a king of these helpless and harmless babies who lost their lives for the sake of and, in a sense, in the place of the Babe Jesus who had been taken away to Egypt. They were put to death because of the insane jealousy and anger of Herod about the birth of the Messiah in Bethlehem as Herod feared, according to the prophecy of Micah and the inquiry of the wise men. Probably Herod soon forgot the slaying of these little boys as too small a matter to occupy the thoughts of a king.

He was in serious trouble himself. He had a loathsome disease and sought in vain the benefit of the healing waters of Callirhoe. It is a pitiful picture that Josephus draws of the closing days of the famous king of the Jews. He actually tried to kill himself in order to get out of his misery. He was determined that he should be mourned at his funeral and seemed to know that nobody really loved him, not even Salome, his sister who had made him gratify her own hatreds and prejudices. He gave command that a number of prominent men should be slain in the event of his death in order that there would certainly be general mourning in Jerusalem. His directions concerning a splendid display at his funeral were carried out very strictly. But there was no real grief at his departure. He was despised alike by his own family and by the Jewish people who felt that his successor could not be any worse than he had been.

The death of Herod the Great was B. C. 4 and gives the proof that the birth of Jesus was before that date. Joseph at once faced the problem of returning to Palestine. He had feared to risk a return while Herod was alive because his agents might find it out and seek to kill the child Jesus. "But when Herod was dead, behold, an angel of the Lord appears in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life," Matt. 2:20. Only Herod had died, so far as we know, though it is possible that some of the assassins sent by Herod to Bethlehem may have died also. It is more likely, however, that the plural "they" means only Herod who is referred to in this

general way. The way now was open for the return. So "he arose and took the young child and his mother, and came into the land of Israel," Matt. 2:21. The first interest of the state authorities in the birth and life of Jesus was active hostility. Another Herod, Agrippa I, will later put James, the brother of John, to death and imprison Simon Peter, Acts 12:1. It has not been easy for the state to understand how to treat Christianity fairly. Real religious liberty has come at last in the United States and is needed by all the world.

Once back in Palestine Joseph found that Herod had changed his will again before he died. When Joseph fled from Bethlehem, the successor was to be Herod Antipas. "But when he heard that Archelaus was reigning over Judea in the room of his father, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth," Matt. 2:22-3. We find in Josephus that at the last Herod had changed his will once more in a fit of uneasiness. No one of his sons was to get the whole kingdom as had been expected. All the schemings were in vain after all. Alexander and Aristobulus and Antipater were dead. Under the new will Archelaus, his son by Malthace, was to get Idumea, Judea and Samaria with the title of Ethnarch, while Herod Antipas, another son by Malthace, was to be Tetrarch of Galilee and Perea, and Herod Philip, his son by Cleopatra of Jerusalem, was to be Tetrarch of Iturea and Trachonitis. It is plain that Joseph preferred Herod Antipas to Archelaus. The outcome showed the wisdom of Joseph, for Archelaus turned out to be the worst of Herod's sons, now that Antipater was dead. Joseph "was afraid to go thither" to Bethlehem under the rule of Archelaus. He was evidently apprehensive lest Archelaus carry out the plan of Herod the Great and slay the child Jesus on his return to Bethlehem. This fear was confirmed by the warning in a dream. One may wonder why Joseph planned to go back to Bethlehem instead of to Nazareth where he had his home and his business. It may be that Joseph felt it was proper for the Messiah to be reared in Bethlehem where he was born and where David had lived as a youth. In Bethlehem also no question would be raised by gossip about the birth of Jesus and the recent marriage to Mary. In the nature of the case Joseph and Mary could not tell the neighbors in Nazareth what the angel Gabriel had told them. But the change of rulers made Joseph and Mary decide to take no risk about the life of the child. It was far better to endure the wagging tongues of neighbors than to place the life of the child Jesus in jeopardy in Bethlehem.

It is surprising to see what a part the wickedness of Herod and his family played in the early events in the life of Jesus as recorded in the Gospel of Matthew. Because of Herod's jealous fears the little male children of Bethlehem were slain, the child Jesus was taken to Egypt and kept there till the death of the tyrant. Because of the character of Archelaus Jesus lived in Nazareth instead of Bethlehem and was called a Nazarene.

Archelaus is called king by Matthew, 2:22, in popular parlance, though he did not actually obtain the title. His title as Ethnarch was challenged by Salome and Herod Antipas. Salome failed in her effort to upset Herod's will and Archelaus became Ethnarch with the promise of the higher title in case of good behavior. But he did not make good and in ten years was recalled and Roman procurators ruled the province of Judea. There is little doubt that Jesus refers to the expedition of Archelaus to obtain the kingdom in the parable of the pounds in Luke 19.

It is plain that the picture of Herod the Great given in the Gospel of Matthew is of a piece with that drawn at length by Josephus. He was a selfish and a cruel man who really cared little for others save as they contributed to his own pleasure. He tried in a frantic manner to win the favor of the Jews by gifts in time of famine and by erecting fine buildings, especially the new temple in Jerusalem. The people distrusted his plans about this and would only agree to the tearing down of any portion when Herod was ready to replace it. The work, begun in B. C. 20, was not really completed till A. D. 65, but it bore Herod's name and was a very wonderful structure.

Herod was a Hellenist in his sympathies and tastes and introduced Greek games and built theaters and places for gymnastic exercises. As a result, he was disliked and distrusted by the Pharisees. He angered the Jews also by rebuilding Samaria which he called Sebaste. He made Caesarea so attractive that the Romans made it the political capital of Palestine. Herod was a political opportunist of the first rank. He curried favor with the Romans and won the favor of Augustus to an astonishing degree. His Hellenizing practices were very irritating to the Pharisees, but he stood well with some of the Sadducees.

Herod undoubtedly had great talents of a certain sort. But ambition and lust reigned in his life. He had ten wives and was an absolute autocrat in his home and in his kingdom.

Distance lends enchantment to the view. After

his death and the Roman procurator has taken the place of Archelaus, we find a party of Herodians whose policy was to restore the rule of the Herods. They hated the Pharisees very much, but came to hate Jesus more and were willing to conspire with the Pharisees to put Jesus to death, Mark 3:6. Jesus warned the disciples against "the leaven of the Pharisees and the leaven of Herod," Mark 8:15. On the last Tuesday in the Temple the Herodians combine with the Pharisees in trying to catch Jesus with the issue of giving tribute to Caesar, Mark 12:13; Matt. 22:16.

Herod was a past master in intolerance and he was living up to his past when he acted as he did toward the magi and the babes in Bethlehem. The Roman Emperor Augustus was responsible by his new periodical census for the birth of Jesus in Bethlehem, though Augustus little knew that the chief interest in his census on the part of future centuries would be precisely this item connected with it. It can be said about Herod the Great that he did not know that he was stepping athwart the plans of Almighty God in his angry whim to kill the babes to prevent the expected Jewish Messiah from breaking his own will. Both Emperor and King seem like puppets on the stage in the larger purposes of God and yet each was true to his own nature and environment. No doubt the devil tried to use Herod to get rid of the child Jesus as he did use Judas and the Jewish ecclesiastics to compass his death at a later period. Herod was willing enough to play the devil's part as he had often done before. But God would not let Jesus die before his "hour" had come. That problem confronts each of us in the midst of malevolence and accidents on every hand. We can see the restraining hand of God in the sparing of the child Jesus, though Herod's guilt was just the same. But that is not to say that we can always see the hand of God in the path of the tornado, the earthquake, or the shipwreck. The picture of Herod is black enough in Josephus. It is made a bit blacker by the second chapter of Matthew's Gospel.

Slaves of a Desk Pad

REV. BERNARD C. CLAUSEN, D. D., Syracuse, N. Y.

Rise, ye slaves! Too long have the chains clanked about your limbs! Too long have you done things which you know you ought not to have done, and left undone things which you ought to have done, cowed as you were by the imperious bluster of a little desk pad. Recreation has been neglected, study has been contracted into a tiny corner, and your spirit has been entrapped. If you have any manhood left, assert it now, or be forever slaves!

You know the galling pain of your bondage. You rise in the morning with the memories of your past abuses blotted out by the silent mercy of sleep. Your mind is working like a trip hammer. You are conscious of clear-cut eagerness for the tasks of a day filled with real achievement. Plans can be made and perfected in detail today.

Sermons may be written and books can be studied today. The zest of intellectual life is on you, and you thrill with the prospect.

Then as you leap into your anticipations, some tiny demon of conformity whispers in chortling glee, "You do not dare go on a minute longer without looking at your desk pad. Wait till you see what you have promised to do today!" For just a moment, you resent his prideful, confident braggadocio. You turn away from his hint, and begin without a glance at the day's entries. But you find yourself seated before your blotter. An almost unconscious gesture flips up a desk pad sheet, and the current date stares you in the face. You may writhe and howl in agony. You may beat your breast in terror. All to no avail. You are lost. Your slavery has begun again.

10:00 a.m.—Mr. Todd, Guarantee Bond Company.

10:30 a.m.—Jones, for Mutual Life Insurance Company.

12:00 noon—Near East Relief Luncheon. Benediction.

2:30 p.m.—Central High School. Ten-minute talk to Assembly.

3:15 p.m.—Mrs. Taylor, about her son.

5:00 p.m.—Chamber of Commerce. Committee on Referendum.

6:15 p.m.—Dinner with Forum Directors.

7:30 p.m.—Welcome to new minister at First Presbyterian Church.

The chains tighten. The locks bang. You begin your treadmill like a whipped dog.

Or you greet the dawn with another mood. For weeks you have been going a fast pace. Somehow every day has been filled up to the brim. There was really nothing you could escape. But the result has made you jaded. Finally a big Sunday has completely dulled the edge, and you are fagged beyond description. Just a day of pressureless recreation now might mean your salvation. Your eyes feel puffy and dull. Your voice is raspy and harsh. You find it hard to be patient with the people around you. Twelve hours of free time would restore you. And the free time seems to be waiting for you to claim it. By great good fortune, the day's calendar sheet bears no single entry. The morning is bright with happy promise. You leap like a boy from your couch. This is your day.

What's that? The telephone! "O yes, Mrs. Duvall! This noon? Invocation at the Federated Clubs luncheon? Let me look that up on my desk pad!"

You coward! You know the day is clear of engagements. You fumble the leaves of the calendar. You hesitate. Then you yield. "Yes, Mrs. Duvall, I find my calendar is clear today. You may count on me. I shall be there at 12:15." Crash go the glorious castles of your dreams. You are a slave again. And you deserve your fate! But what has happened to enslave you?

Too many entries on your calendar, you say! You have promised to do too many things. And the remedy? Obviously to reduce the number of entries on your calendar. Promise to do fewer things? No, you are wrong. You can never escape your bondage that way. Too many men have tried it, and failed. What you need is a list of new engagements on your desk pad. You need to promise to do some more things. The bondage of a desk pad is not due to entries but to blank spaces. You can never be free until you have definitely assigned some more engagements for every week. Only thus can you simplify your life into freedom.

And the new entries to be made are what? What are these new chains which promise us freedom? They are specific engagements devoted to the cultivation of your own personal life. They are entries assigning great chunks of time for recreation, for reading, for study. They involve a new willingness to cleave as faithfully to promises made to oneself as those made to the Kiwanis Club.

Add new demands upon your time—demands which you yourself make out of the needs of your personal life. Jot those appointments down on the calendar. When somebody calls to ask for an engagement during those assigned periods, answer that you are definitely committed beyond possibility of escape. You would do it if you had promised that time for the making of a speech to the ladies of the W. C. T. U. Unless you were willing to consider such an appointment as a previous engagement, and carry it out faithfully against all other ordinary claims, you must admit you are no gentleman. And unless you are willing to abide as strictly by the prescribed appointments which you have made in your sober moments of cool reflection for yourself, you are a slave, and deserve to live a slave's life. You are defeated because the time you have decided to reserve for yourself appears as blank time on your desk pad. Jot it down as an engagement, and initial it for yourself; then treat yourself fairly.

Let us begin with Sunday. I have discovered for myself that the regular tasks of the day—the morning and evening preaching and the teaching of the Baraca Men's Class—completely exhaust my strength. Very well then, my Sunday is filled. Beyond peradventure, above argument—I can do nothing else on Sunday. There is only one possibility. Perhaps I can be relieved on rather unusual occasions of one or the other of these regular duties. A choral service may cancel the evening sermon, a visitor may teach Baraca Class. On such Sundays, few or far between, I can take on one more thing—to speak at the Orphan's Home or visit the C. E. Society. But the Sunday program, as a rule, presents no single opening. When I come home at 1:30 from Baraca Class, I lunch lightly, and go to bed. And I sleep like a boy until 5:00 or later, with an hour left for freshening preparation toward the evening. I have made a stipulation that if for two Sundays I find it hard to fall asleep promptly, I shall resign from my Baraca Class responsibility and restrict my duties until my sleep comes back.

I have discovered that more than two Sundays of absence from my preaching program during the year has an unfortunate effect of breaking up the schedule into inadequate fragments. So I have imposed upon myself a rule. I shall have no more than two-Sundays away from my pulpit annually. When those two Sundays have been assigned (and I enjoy college preaching), there are no more vacancies on my schedule. When a letter comes, bidding me to a distant city for a Sunday, and I have already promised my two Sundays away, I reply quite simply and honestly that I am engaged beyond possibility of escape and must decline. If I am pressed to explain what special thing detains me, I reply that it is the supremely special thing of trying to make my own church program hold together. Since when did that lose its special character?

I find that I cannot preach Summer sermons and return to my Fall work with a full pressure of steam. Do I spend my time worrying over my deficiency and lamenting that I am not limitless

in strength as some other men seem to be? Nay, rather, I mark all of the Summer Sundays as being already irrevocably assigned, and so reply to all applicants. Assigned to what, you ask. Why, to recreation! To the lost art of listening to some good preaching in a neighboring church! To the happy discipline of actually attending service as a needy worshiper! I have made the entries in my calendar.

Mondays, throughout the church year, are completely assigned. Their mornings are for personal correspondence; their afternoons, for calling on the sick, in company with our church missionary; the evenings, for the sheer fun of presiding at the regular meetings of the great Syracuse Forum.

Tuesdays are taken, from dawn to midnight, week after week, for recreation. It is the only entry which is permitted to mar a Tuesday sheet. And it is as indefinitely defined as that. I do nothing on Tuesdays which I have to do. Walking, skating, automobiling, tennis, or quiet browsing among my books or the stacks of the Public Library—these are the happy events which make my Tuesdays oases of delight.

Wednesdays are all definitely labelled—mornings, for the preparation of Church Bulletin copy, including four hundred words of inspirational material for our weekly Pastor's Page, and for the defining of church plans connected with our regular services; afternoons, for committees, boards, Round Table conferences, etc., at the church; evenings, for the church supper, the Deacon's Board, and the prayer-meeting.

Thursdays are captured beyond cavil. All day, from 10 until 4, I am at my office, available for personal conferences on the part of our well people—ambulatory cases, so to speak. I call only on people too sick to reach me, and those calls are concentrated into Monday afternoons. Everyone in the church knows that I shall be in my office Thursday, that opportunity may be arranged on a ten-minute schedule through my secretary, and that on that day my mind will be utterly at their service. The only other feature is personal dictation for official correspondence, which fills the blank spaces between appointments. Thursday noons are opportunities for luncheon talks, or personal conferences over the luncheon tables. Thursday night is free for attending and enjoying local events, varied as they may be. I can accept local invitations for speeches for Thursday evenings.

Friday is consigned from dawn till dusk to sermon preparation, to reading and study. It is the only night in the week when I am free to accept out of town invitations for speaking appointments. These are strictly limited in distance so that I need not leave before late Friday afternoon and can return by breakfast Saturday morning. Saturday is altogether devoted to sermon preparation and study, with never a suggestion of an appointment all day and all night long.

Notice how many new entries this schedule suggests. But once these personal entries are made and observed, notice how the week simpli-

fies. Observe the huge chunks of time which are hewed out of the solid week for recreation and for study. The Tuesday absolutely clear means more to me than three mornings or four afternoons. Long hikes, utter detachment, a whole day of gardening or snow-shoeing, have a quality which I cannot capture in tiny doses. The Friday and Saturday stretches of sermon preparation are more satisfying than six mornings, because I lose no momentum, suffer no halting interruptions, and can pile books around me with utter abandon, and leave them where I want to until I have finished my task. And they lead up to a Sunday freshness, plus a vivid sense of recent documentation, which does not last from earlier in the week for me.

But what will happen to a pretty little scheme like this when you try to work it? What do you do when summoned to funerals? When called to deathbeds? When faced with the critical situation of real life? To all of which I reply—What do *you* do with such crises? You have promised to speak somewhere at 4. Something which calls itself an emergency intrudes itself for that hour. You choose on the basis of your best judgment. Is this emergency enough to justify the cancellation of my appointment, or can I make some adjustment with the emergency? Having decided, you act. All I am demanding is that you apply the same uncompromising honesty in dealing with your own personal appointments. Are these emergencies sufficient to justify cancelling a speaking engagement? If not, they are not sufficiently important to justify cancelling these things which I have promised myself for my own soul's life! As a matter of fact, these emergencies will never enslave you. You owe your bonds to the appalling unwillingness to jot down your own initials as possessing a fair portion of your time.

It is Friday. I have just hung up the telephone receiver. It was Crozier of Union Seminary. Calling from my office. Came all the way from New York to see me. My secretary connected him with me. I had set this day aside for writing. I told him that I was absorbed in a program today. Could he seriously attack these barriers which I had erected, or did he sympathize with my desire to keep the fences up? He explained that he was here plowing up prospects for the Union Seminary Endowment Drive. Would he let me help him by telephone? Yes, indeed. A minute or two of business-like conversation. Then he hung up, and the visit was at an end. But not before he had a chance to say, "You are all right, Clausen! I wish I had a fence around some of my time. Now I see why you get so much done!"

You are only one of a hundred men, Crozier, who profess to respect me more, because I, without supercilious uppishness, I hope, am frank in respecting my own rights somewhat.

I am a free man. I was once a slave. Perhaps I have a word for you who are still in bondage. Break those chains. Rise, ye slaves!

Why go to church? Because it is the mightiest agency on earth for human help and progress.

The Minister as a Manager and Time Saver

Some Tested Methods of Church Administration

REV. ROY L. SMITH, D.D., Minneapolis, Minn.

The modern pastor is compelled by the very nature of his work to be a business executive. Whether as the pastor of a busy city church with a staff of workers or an equally busy country church with an active membership, the minister is the manager who plans the work and directs the workers.

The multiplied activities included in the program of the modern church make excessive demands upon the preacher's time. In spite of all he can do his study hours are sadly encroached upon, and if there is no message from the pulpit there will be no congregation in the pews.

From a technical standpoint the organization of a church presents more difficulties than a business institution, for the preacher is dealing with volunteer help. Moreover much of his work is of such a personal nature that it cannot be delegated to others. He must do it or it goes undone. Therefore the problem of saving the minister's time is even more difficult than that of saving a business man's time.

Business executives often pay considerable sums and subject themselves to the strictest discipline in an effort to conserve their time. The modern pastor is justified in making supreme efforts to protect his and can get many suggestions from his business friends.

Methods are pretty largely a matter of temperament. The plan which works miracles in one case will work havoc in another. No plan works itself. Time-saving habits must be deliberately and systematically cultivated until they become automatic.

The average minister loses time through a variety of causes. In some cases he is responsible and in others he allows other people to waste time for him. In the former case there is no cure that is a substitute for exercise of will. In the latter, firmness, candor and friendliness must be expertly blended.

A study of the average pastor's working day reveals the following time leaks, some of which do not appear serious when viewed alone but which consume considerable time in the aggregate:

Waiting for those who are late to appointments. Calling on those who are not in.

Tedious and prolonged telephone conversations. Leisurely callers.

Forgetfulness.

Doing work that others should do.

Hunting for misplaced material or information. Wasteful action and activity.

Worry and nervous haste.

Work duplicated through lack of comprehensive planning.

The first step in saving time is a development of a fine respect for the "littles." Few men waste days, but most of us waste minutes and it is the economical use of time-fragments that makes for

efficiency. In this day of intensified competition, when success or failure depends upon the narrowest margins, the saving of minutes is worth much effort.

Make a careful study of an average working day with a critical examination of working habits and conditions. The re-organization of all one's habits is a task big enough to dismay the stoutest heart, but it sometimes happens that nothing less will suffice. The preacher's biggest problem is not his staff, his workers, his office or his ecclesiastical superiors. It is himself. He may have the best of office equipment the market affords and paid helpers in plenty, but if he has not learned to master his own habits he will never be an economical user of time.

A considerable number of the most efficient pastors in America have been asked for suggestions concerning time-saving principles. The following paragraphs represent the substance of their replies.

"Learn to judge matters with dispatch." To have one's mind cluttered up with a mass of matters undecided is one of the surest ways to lose time. A snap judgment may be a mistaken one, but the error can be little worse than a judgment deferred until too late. There are few sins of an executive more serious than indecision. It breaks down the confidence of those who wait for orders and undermines that enthusiasm which is absolutely essential to success in religious work.

"Finish your work before you leave it." This is another way of saying "concentrate." Paul said, "This one thing I do." Successful business men work on this principle, which is sound psychologically. Giving a problem undivided attention, finishing it before taking up another, is one of the most valuable time-saving habits one can acquire.

"Allow your mind occasional rests." The minister who made this suggestion says, "When I find myself growing weary or mentally fatigued, I go to the window, throw it open and breathe deeply eight or ten times, stretch comfortably and, if possible, read a funny story, sing a verse of some hymn, or do anything to get my mind completely off the work I have had in hand." Such relaxation may require one or two minutes but is worth the effort.

Another minister offers a similar suggestion when he says, "I make it a rule to take a short nap in the middle of the day. It usually lasts no longer than five or ten minutes. One must be completely relaxed in order to sleep and this relaxation means new ability to take hold of the work when one awakens."

"Use the early morning hours for study." The brain is able to do its best work after a night's sleep. The most difficult problems and the heaviest reading are allotted to the first hours in the

day. Detail work and less important decisions should be saved for later in the day.

One minister with excessive demands on his time announces to his people that he cannot be reached by phone until after ten o'clock. Each morning he locks himself in a study which has no phone until the hour of ten, giving himself exclusively to sermon preparation. When he comes out he answers the accumulated phone calls first and is then ready for the routine work of the day

"Eat sparingly in the middle of the day." Business men have trained themselves to eat a light lunch at noon in order to maintain their efficiency at the highest possible level during the remainder of the day. This advice is especially valuable to the man who speaks to a great many noon-day gatherings.

"Practice your plan until it becomes a habit." The executive must train himself as he trains his subordinates. This is usually the most difficult task of all. No plan will really save time until we use it unconsciously.

"Distribute the day's work so that the load is

equalized throughout the day." Nerve-strain is the most gluttonous of all time consumers. The mind works best when it is freest. If haunting fears, nervous anxiety and unrest beset the worker, he may be sure that the total amount of work done will be considerably less. A plan for the day remedies this in large part. If different tasks have been assigned to different parts of the day, the mind feels free to attempt the task of the moment and finish it. By studying one's personal efficiency and allotting certain hours to certain tasks in a routine day, the time-saving will soon be very apparent.

"All tasks that recur frequently can be systematized and standardized to save time." If they are of a clerical nature they can be given over to assistants or volunteer help. The minister must save his time for personal work which cannot be delegated. Study each routine task carefully to discover how to perform it with the fewest possible motions, then practice doing it in this manner as a pianist goes over her finger exercises thus fixing the habit.

Turning Welcomes Into Members

REV. WILLIAM S. MITCHELL, D.D., Worcester, Mass.

Modern merchandising fully appreciates the money value of every possible contact, even of the possibility of a contact. Business sites are rated in value by the number of persons passing them hourly during business hours. "At Cost" sales are promoted for the purpose of bringing more possible customers within doors. In every way acquaintance, interest, attention are utilized to increase custom. Insurance agencies, banks, real estate concerns give special attention to names as feeders of business. A certain bank which has phenomenally increased the number of depositors systematically informs itself concerning every newcomer moving into the business region it serves and from the list so acquired draws continually new business.

Most of our churches and many of our pastors have never even suspected that the business of securing new memberships in the church can be done as expertly and systematically.

In Wesley Church, Worcester, a church which has added some 300 new members in the past year and which has at present at least 500 prospects on its list for further increase, all gathered within a year's time, the turning of welcomes into members has been thoroughly systematized. The methods in use are perfectly applicable elsewhere.

The primary necessity is carrying welcome in stock as well as advertising it. Many a church advertises upon its bulletin board, "Visitors Welcome," but no visitor ever was able to find delivery within upon the goods advertised! Warm-hearted friendliness will advertise itself. It requires few head lines, and the bulletin board outside can be saved for more valuable purposes than publishing it, because so many have done so without even a perfunctory effort to make good, that the public, seeing the formal advertisement, treats it as a gesture, anyway.

In this church, from pastor down to the last member, there is a genuine desire to be friendly. There is no official "Hand Shaking Machine," to mechanically extend welcome, but cheery-faced men of dignity and character greet the stranger in the halls and make him welcome, while the ushers specialize in friendly courtesies.

It is the custom of the pastor to extend to every stranger or visitor present a cordial invitation to meet him at the church chancel following the service that he may personally say to those that he is glad they are there. Frequently the fact is mentioned that a stranger comes hesitantly into a new church uncertain what welcome, if any, he will receive, but that this pastor wishes to make the welcome personal. This is extended at the chancel because there he may have time to learn who the visitors are and from whence they come and other personal data impossible at the door where only a handshake and a smile can be given to the file passing out. Each Sunday two members of the official body of the church assist the pastor in this welcome. This makes it more than merely a professional welcome. This also interests these laymen and in addition provides some one to welcome and learn who the strangers are before they reach the pastor while he is occupied with others. This method has been in use in a number of pastorates and such a welcome, sincerely given, will draw out of any congregation an amazing number of visitors and even those who do not come down to the chancel will go away feeling that somebody cared that they were there. That impression is good business.

However, those who come down to speak to the pastor are only a small part of the greater number of visitors. Provision must be made to reach these. In many churches a Visitor's Record is maintained, a bound volume where visitors may

sign their names, their addresses and the churches from which they come. This is fine but futile. We have never known of such a method producing any considerable results. It is too cumbersome. Many a visitor, if compelled to wait his turn, will go away. In several of the great coast churches, where visitors are always present in large numbers, a special order in the service is devoted to securing the signatures to visitor's registry cards, ushers passing the same to strangers and collecting them upon the plates with the offering.

In Wesley Church, through the conscientious efforts of a splendid layman, Mr. Louis Osborn, a committee was formed, with this layman as chairman, known as the Look-Out Committee. Its several members, men and women, are provided with the Visitor's Registry Card (see Ledger page below) and with keen eyes keep an alert outlook for any who seem strangers. Such persons are approached and their names, addresses, church affiliations, etc., secured by the members of this committee. Where it is possible they are escorted to the chancel to meet the pastor, but many are only listed upon the registry cards.

It is this weekly collection of visitor's cards from which the church draws its prospects. Each Tuesday morning the cards for the previous Sunday are carefully gone over. Many are merely visitors from other churches or outside the city who will never be prospects. Their names are preserved for a mailing list from time to time for special events. As persons who have been sufficiently interested to come inside the doors of the church they are at least worth remembering. When some great event is being advertised and numbers are desired in attendance these names are circularized. This is a by-product of the method under discussion.

The cards remaining, after these mere visitors have been culled out, are assigned to various persons for visitation within the week in which they were present. These personal calls lead to the discarding of many other names as of little prospect and hence to be treated like the others—used for promotion purposes purely. The residuum, however, represents the live prospects, reasonably certain of winning for membership in the church. Some are ready to give assent to their reception the following month. (This church receives members monthly.) Others will evidently need cultivation.

It is the care of these deferred prospects which has called for the most earnest attention in the handling of this problem. At first card lists were used, but this proved inadvisable since the trays were clumsy and the peril of their simply becoming dead cards in a forgotten file was ever present. Finally a loose leaf book method was devised, with a leaf devoted to each name.

Prospects' Ledger

Date.....

Name.....
Address.....
Church Affiliation.....

Data:

Assigned Calls, reports on.....
.....
.....
.....
.....

This ledger, consulted systematically week after week, with its constantly growing information from calls made, is the harvest field of the method. From it new members are continually being drawn. All cases do not ripen at the same rate. Innumerable reasons enter into delay of joining. Only a systematic method of cultivation will reach and finally win these folks, but it can be stated as an axiom that a reasonable number of calls with their personal attention will bring 95 per cent of those prospects called upon into the membership of the church.

With the personal visitation made and its additional information secured the church is in position to begin bringing up its battalions; in other words, to call its organizations to the front. Here is a family found in this way and not yet ready to join, but there are children in the family. Those old enough for the Church School are brought into the proper departments and begin to find friendship. Young children are placed upon the Church Cradle Roll and that department begins its functioning. The Men's Club turns its attention to the father, the Social Circles, organized Bible Classes, other social organizations seek the mother or other older women in the family. The members in the vicinity are urged to call. The boys and girls of Scout and Camp-Fire age are drawn into these organizations. Through its entire organization the church is beginning to absorb this family. Sooner or later, that family can be counted on for membership.

A certain automobile agent has for months been on this church's list. Each month, prior to the admission of the month's class into the membership, this man has been approached for the next month's "delivery." This use of his own trade vernacular has rather appealed. It makes perfectly clear the situation. He has not yet been "sold," but one of these days his name, with others, will be read out in church.

Such a method, with the system and directness of a commercial organization, turns the welcomes of this church into memberships, and those memberships so won have produced active workers in the church—members, who before their entrance have found a real concern on the part of the church for them and have found friendship, and relation as well as welcome. The combination strengthens the organizations of the church on the one hand. They, too are growing, and their growth is strengthening the church, while on the other hand the visitors, many of whom were casual in their first appearance at the church, are finding that real and friendly welcome which has made this strange church seem a place like home, a place where they love to go and where going, they are helped. It works.

Why is Children's Day?

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The church serves its constituency *in toto* and in detail. Its message is to all people everywhere and to each community and home. It deals with all ages by dealing with each. Therefore it has set apart certain times and seasons to stress the needs and claims of distinct groups, as it has set apart certain days to emphasize certain graces and activities, "Decision Day," "Thanksgiving Day," "Rally Day," "Mother's Day," "Father-and-Son Banquets," to say nothing of the time-honored Christian Year of the liturgical churches.

None of these special days represents so fundamentally a concern as Children's Day. Many of the other days have a backward look; many deal with purely institutional values; some are altogether formal and sacramental. Children's Day represents the liveliest, deepest, most forward looking and eternally vital thing in the world, the child. Depravity has reached its profoundest depths when it can ignore or abuse the child; sanctity has touched its loftiest peak when it places the child in the midst and proclaims it the supreme test of human life and civilization. The Master showed his unerring instinct for reality when he thus knighted childhood.

It is doubtful if the church itself realizes in any adequate manner the profound significance of what it celebrates on the second Sunday in June. Much of its observance of the day is trivial and unimpressive. It has become the means of profitable income for the grinders of "sacred" hand organs who turn out "Children's Day Music" by the yard for the benefit of Sunday School program committees who lack both artistic imagination and spiritual sense. The birds of the air and the lilies of the field have been mercilessly exploited, to say nothing of dictionaries of synonyms and rhymes, in order to produce machine-made verses that will sustain the near-jazz jigs that poor inoffensive childhood is cruelly compelled to commit to memory and present for the benefit of audiences many of whose members are parents who never come to a church at any other time and more of whom are merely interested in seeing how "cute" the children look and act. Doubtless, at that, the process has some value for the children, the church and the Master, but it has become too thin and too trite. The church and Sunday School need to get a fresh sense of the deeper meanings of Children's Day.

The fundamental error in all this lies in the mistake that grown-up intelligence has made in assuming that it must come down to childhood instead of learning how to come up to it. We have patronized childhood instead of humbling ourselves before it, as the Master demanded we should do. Our spirit and attitude is not at all what he taught. We have acted as though our whole duty was fulfilled when we had put children into the spotlight of a public occasion and made them perform for our amusement. Christ's idea was not to exalt children as such, but to exalt the childlike attitude of trustfulness and teachable-

ness and humility and simplicity as the fundamental qualities of kingdom citizenship. "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea." (American Revision.)

In view of these solemn words it is time we checked up on ourselves and our "Children's Day" programs. It is not necessary to condemn them wholesale in order fairly to estimate some of their possible imperfections. Does the ordinary public exploitation of children in a Children's Day exercise help to encourage in their minds the spirit of humility and simplicity and teachableness, or does it tend to make them vain, self-glorifying and important?

Does the hard work of teachers in preparing for these "exercises" as a rule accomplish the real purpose of a teacher or does it divert attention from it? Is the audience that throngs the church really instructed and inspired or merely entertained and amused—or perhaps bored? I am asserting nothing. I am asking that the whole matter be reconsidered and re-evaluated chiefly from the standpoint of the spiritual education of the child and the most effective use of the day.

Incidentally we had better ask ourselves the same questions concerning the use of religious pageantry in the church that has become so popular of late. There is a difference between the two in the respect that pageantry usually has a definite objective. It seeks to impress a Christian truth upon the audience. Children's day has shown no special evidence of any such purpose; hence the danger is greater. Both share the common danger of degenerating into a mere sacred show, unless avowedly and definitely kept on a high level of spiritual aim and material. The essential thing is that all who take part should be given that point of view at the start. I know by personal experience that young people and even children if properly led can get that point of view. It is far more difficult with the ordinary material available for Children's Day exercises than with a good pageant.

Children's Day should be rescued from the bog into which it has slipped. It should be made to serve the religious life and training of children. We have no right to fritter its priceless opportunity away in mere childish twitter over birds and flowers and summer sunshine. However "cute" the children may act or however proud their parents may be over seeing them thus played up for general entertainment, the vital question is what positive contribution does the whole program make to the big thing the church is supposed to be doing for

the child? One thing Children's Day has done for the child. It has helped make the church realize the absolute centrality of the child in the task of the church. It has, like Christ, set the child in the midst and centered all eyes upon it. That alone is worth while.

The most important thing the church needs today is to get a deeper sense of just what the centrality of the child means. Christ made the character and interests of the child the test of greatness in his kingdom. Chivalry made the treatment of woman the test of civilization. But woman must also meet the test of her treatment of childhood. Education, home, politics, industry, health are more and more being organized with reference to the welfare of the child. The slave child killed slavery. The closing of the saloon is a concession to the right of the child to a moral chance and a safe home. The orphaned childhood of the world will eventually slay war, or war will never be slain. Wellnigh everybody agrees that the religious education of American childhood is the most desperate need of the nation. The church is responsible for the task of supplying that need, either directly or by its influence upon the educational system of the state.

These are self-evident facts.

These facts also are scarcely less obvious: Children's Day is the church's annual field day for emphasizing these matters; it is a sort of dress parade occasion when we symbolize and dramatize our children's work; it should have all the elements of light and gladness that the normally happy life of a child embodies, and all the brightness and color that the season of the year can offer. It is not wrong that it should entertain, or even amuse. It must have musical expression and public demonstration. It need not abandon many of its common features. The thing it must do is to inject a deeper spirit and a clearer sense of real objective into these features. It must take itself more seriously and impress its message more effectively. It must exalt the child not so much because it is a child, but because it is a potential man or woman. The church must get Christ's idea of the spiritual qualities of childhood and make those qualities its own in order that it may better serve his kingdom both for childhood and maturity. Let it become humble, teachable, trustful, directing all its energies toward spiritual ends, featuring Christ for the child and the child for Christ.

A Double-Shackled Slave

Two Hundredth Anniversary of the Birth of John Newton

PROFESSOR M. K. W. HEICHER, Ph.D., San Francisco Theological Seminary, San Anselmo, California.

May I take the liberty of choosing the hymns for your evening service on July 26th? "How sweet the Name of Jesus sounds," "Come, my soul, thy suit prepare," "Behold the throne of grace," "Glorious things of thee are spoken," and "Safely through another week."

When you prepare the sermon for that evening most fortunate you will be if you can lay your hands on some very old books—"The Works of the Rev. John Newton," 1 vol., 1835, and "The Works of John Newton," 6 vols., 1808. I have my left hand upon them as I write these lines. One is thrilled by the touch of them. If these can not be had then "From Bondage to Liberty," Newton, a little book published in New York by Loizeaux Brothers, will give you inspiration. Read, too, chapter XXI in Boreham's "A Bunch of Everlastings."

That will be a great service with all the hymns from the pen of John Newton, and the story of John Newton's life re-told by the preacher, and John Newton's Saviour warming the hearts of both preacher and people—that will be a service long remembered.

On July 24th, 1725, just two hundred years ago, there was born of a gentle, quiet, retiring Christian woman in England a son who was to become a double-shackled slave. It was well that she died, for no devoted Christian mother of English birth and lineage could bear the terrible tragedy of seeing her only boy become the degraded and abject slave of an African woman. Many others have had their hearts broken by sons in the

bondage of sin, but to see a son twice shackled would be unendurable. Providence was kind when this loving mother died on the 11th of June, 1732.

John Newton was enslaved by sin and learned to love his master. At sixteen he "loved sin." During his young manhood he rejoiced on one occasion—"That I now might be as abandoned as I pleased, without any control." He sinned with a high hand, made it his study to tempt and seduce others upon every occasion; and eagerly sought occasion, sometimes at his own hazard. Later he engaged in the slave-trade, purchasing black men and women on the African coast and selling them in the West Indies. John Newton was "like one infected with a pestilence, capable of spreading a taint wherever he went."

He became the slave of a black woman in Africa. When sixteen or seventeen he went to sea. Some years later he entered the employ of a slave trader on the African coast. A black woman lived with this trader as his wife. John Newton was attacked with a severe illness at the time when his master was about to start on an expedition. He was left behind in the care of the negress.

We shall let him tell his own story—"At first I was taken some care of; but as I did not recover very soon she grew weary, and entirely neglected me. I had sometimes not a little difficulty to procure a draught of cold water, when burning with fever. My bed was a mat, spread upon a board or chest, and a log of wood my pillow.

When my fever left me, and my appetite returned, I would gladly have eaten, but no one gave unto me. She lived in plenty herself, but hardly allowed me sufficient to sustain life, except now and then, when in the highest good-humor, she would send me victuals on her own plate after she had dined; and this (so greatly was my pride humbled) I received with thanks and eagerness, as the most needy beggar does alms. Once, I well remember, I was called to receive this bounty from her own hand; but, being exceedingly weak and feeble, I dropped the plate. Those who live in plenty can hardly conceive how this loss touched me; but she had the cruelty to laugh at my disappointment; and though the table was covered with dishes (for she lived much in the European manner), she refused to give me any more. My distress has been at time so great, as to compel me to go by night and pull up roots in the plantation (though at the risk of being punished as a thief), which I have eaten raw upon the spot, for fear of discovery. The roots I speak of are very wholesome food, when boiled or roasted, but as unfit to be eaten raw in any quantity as a potato. The consequence of this diet, which after the first experiment I always expected, and seldom missed, was the same as if I had taken tartar emetic; so that I have often returned as empty as I went; yet necessity urged me to repeat the trial several times. I have sometimes been relieved by strangers; nay, even by the slaves in chains, who have secretly brought me victuals (for they durst not be seen to do it) from their own slender pitance. Next to pressing want, nothing sits harder upon the mind than scorn and contempt, and of this likewise I had an abundant measure. When I was very slowly recovering, this woman would sometimes pay me a visit, not to pity or relieve, but to insult me. She would call me worthless and indolent, and compel me to walk, which I could hardly do. Then she would set her attendants to mimic my motion, to clap their hands, laugh, throw limes at me; or if they chose, to throw stones (as I think was the case once or twice); they were not rebuked; but in general though all who depended on her favor must join

in her treatment, yet, when she was out of sight, I was rather pitied than scorned by the meanest of her slaves."

During this period Newton probably fared better with the woman than he would have with her husband. Later when on a voyage with him, he suffered terribly from lack of food and exposure. When fowls were killed he was allowed the entrails, which he used as bait to catch fish. Occasional success at the time of slack water when the tides were changing enabled him to live. It was the experience during long periods of twenty, thirty or even forty hours in driving rains without shelter and with only a pair of trousers, a shirt, a cotton handkerchief and a cotton cloth two yards long for clothing, that brought effects many years after, "a needful memento of the service and the wages of sin."

A double-shackled slave was John Newton in his youth and a double-shackled slave was he in his maturity and old-age. At first it was evil whose mastery he loved—later it was righteousness that became the beloved sovereign of his soul. He who bore the wounds of his African slavery until the day of his death was to bear the marks of bond-service to Christ throughout all eternity. John Newton was saved. He was saved into the experience of Paul who rejoiced that he was the bond servant of Christ.

Once John Newton composed a song about the Captain of his ship and taught it to the whole ship's crew, a song of ridicule and shame. During his bondage to Jesus he wrote songs of love and trust which all succeeding generations will learn and love.

But we are using a word which John Newton would not have used. He was in bonds but once, his experience with his Saviour he called a glorious liberty.

"From Bondage to Liberty"—I hope to preach a sermon on that theme on July 26th.

I am writing this article for *The Expositor* with the hope that others will join me on that day in calling men from bondage to liberty in loving memory of John Newton and with deep trust in John Newton's Saviour.

The Usher: His Importance and Duties

E. A. NEEL, Kansas City, Mo.

Next in importance to the duties of the pastor are the duties of an usher. The way the ushers perform their duties largely makes or mars a church service.

The ushers begin about fifteen minutes before the hour of worship and do not end until every attendant upon the services is out of church.

There are but few, if any, natural ushers—they have to be trained. But many men can become professional ushers if properly instructed. Some men can never become ushers. They are the kind that are glued to the spot, who have lead in their shoes, who never learn to speak to people and greet them.

In selecting ushers men should be selected who are affable, alert, reasonably quick-witted, and

not afraid to walk up to a gentleman or lady and introduce themselves.

A class of instruction for the ushers should be held, teaching the following course:

1. To be on hand early—fifteen minutes before the hour of worship.

2. How to meet and greet people.

3. If an usher in the lobby—one should be near the front door—ready to assist in opening it, if closed, and when the entrant comes inside, he should smile, saying "Good morning" (or evening), shake hands with the words "Glad to see you," or other appropriate conversation. He should escort the visitor to the audience room—not just wave the hand toward the inside door, but go with him and open the door and see that he is

put into the care of the inside usher. If the entrant is a stranger, get acquainted with him and introduce him to the inside usher.

There should be inside each door a sufficient number of ushers so that when visitors enter, an usher is there to meet and escort them to a seat. It will not do to have an usher a human semaphore to wave them on and say, "Just take a seat anywhere." The usher that is too lazy or indifferent to escort people to a seat should quit and make room for some one more appreciative of that opportunity and position.

Regular attendants at a church seldom realize the strangeness and the timidity of the average visitor attending church services. It is the way people are received upon entering a church and the cordiality and talent and tact used in greeting them and seating them, and displayed when they are leaving the church, that count as much or more than anything else as to whether they enjoy the service and whether they will return or not.

Before seating attendants the usher should quietly and politely inquire if they have any choice as to where they shall sit—whether they prefer to be close down in front or in the rear, near the air or away from it, etc., then try to meet the person's desires—cater to them and do not try to be the judge of where they shall sit. Accommodate them as nearly as possible and do not try to be "bossy." Some ushers get too "bossy," and dictatorial. This is always offensive to one entering. Remember the entrant is your customer and you want to "sell" him your church. You want him to be pleased and to enjoy the service and to come back. The usher should remember that he and his church are on trial, and if he does not do his part well, the visitor will not enjoy the service—will not be in the proper frame of mind to hear the sermon or get any good out of the service.

In seating the attendant, go fully up to the pew and remain until the party is fully and comfortably seated. If it is apparent that persons are crowded, offer to find them another seat. If for any reason after being seated they do not seem comfortable, ask them if they are, and if not, make them so.

Try to seat the baldheads, the anaemics, the draught cranks, away from the windows or ventilators. Try to seat the fat ones who pant for breath—the fresh air cranks, the lady who wears the big coat and fur boa in August and gets hot—but will not take off the fur for love or money—over by the windows.

Now the congregation is seated, but the usher need not think his duties over. His job continues. He must see that his charges remain comfortable and must watch for any signs of distress. He must be on the *qui vive* for any discomfort and reduce it.

The ushers should be in charge of the ventilation because they are in the best position to know whether the people are too warm or too cold, etc.

If the people begin to fan themselves, try to get more air—if they begin to pull up coat collars, then try to stop the draught or get more warmth.

Anticipate when a room is full of people that

before long the oxygen will be consumed and all will begin to become uncomfortable and restless. Get in some fresh air. Do not wait until the unpleasant situation is on you, but try, by anticipation, to avoid it. Likewise, if it is getting chilly, anticipate and get some heat on; shut off air before people begin to take cold and sneeze—help take care of coat, hat or umbrella.

The members of the congregation are the charges of the usher, and he should be keenly alive all the time to minister to their comfort.

The usher should look after the audience frequently to see if anybody is not entirely satisfied. If not, remedy the conditions. When opening a window whisper to some nearest that if it gets too cold you will close it, or in closing a window tell those nearest you will open it again if desired.

Include them in the scheme adopted. They will be easier and more apt to adjust themselves to the situation.

If a child is restless and the service is one where the children's entertainment committee is conducting a session outside somewhere, diplomatically see if the mother would not like to have the child taken to that room.

Keep on hand a few short pencils and sheets of paper to give a mother—it will frequently quiet the child and relieve the parent. You can keep these under a seat cover or in some place where the janitor will not throw them away.

Never lose your temper. Never get sarcastic, no matter what the visitor says. You must maintain your composure and equipoise. Take anything, but never offend. Be kind, courteous, diplomatic, long-suffering—smile, "win 'em". Always when the opportunity arises, "sell" your church and minister and Sunday School and other activities, not obtrusively, not in a proselyting way, but unobtrusively and with tact.

When the service is over, be in your place. If any chairs have been put in the aisle get them out of the way. As the people leave, the usher should open the inside doors, speak to the people, introduce himself, and ask them their names, tell them you are glad to have had them and ask them to come back again. If they are strangers, and have no church connection in the city, ask if they would not like to have the pastor to call, and ask for their address. Ask for any children and see if they will not give you the names. If so, take these down and give to the Sunday School superintendent. If they say they belong to some other church tell them you do not want to take them from their church, but are glad to have had them visit and hope they will come again.

Make the congregation's leaving as pleasant as was their coming in.

At close of service outside ushers should be in lobby, and at the outside door. Open it, say good-bye, etc.

If opportunity presents, introduce people to each other and especially members of the church to strangers. Most people are captivated by friendliness. People will come where they have friends and acquaintances.

As to the number of ushers: There should be enough ushers in the lobby so that each single

person or group of persons can be escorted to the aisle or inside door, and enough inside ushers at each aisle to meet each person separately or each group when together, that usher taking them to the pew and remaining until they are comfortably seated.

Do not leave persons unattended. From the time they come in at the front door until seated they should be attended, and certainly by not more than two ushers—one in the lobby and one inside.

The most unsociable, careless greeting a person can have is to come to an usher and be moved on to another, and then another, or to pass one usher who stands like a granite monument. An usher should be warm and pliable. Ushers should smile. To frown you must use sixty-three muscles, to smile you only use fifteen; so smile, it takes less effort, it is contagious and does not need a cure—it is infectious. And say a word to folks. Most of

them like it. If you run across a crank, summon all your talent and diplomacy, but do not offend him or her. Cater to idiosyncrasies. Many a good heart is beneath a crazy disposition. Play the game—steady. There, you have made a friend of the crank.

A church is a place where no one should be offended. The level-headed, common-sense folks just will not permit themselves to be. The others must be handled so tactfully that they are not offended.

Again for emphasis: The usher should move promptly, step lively, not dead on his feet, ready to shake hands and say a word on proper occasion, not a sphinx or a automaton. He is the link through which the church can meet the strangers and tie them to the church itself. Use many men as ushers. Give them something to do. Enlarge their usefulness. Develop them. Hold schools of instruction for them.

Vacations—Ministers and Congregations

REV. W. C. POOLE, Lewisville, Pennsylvania

The vacation problem is of annual occurrence. When? Where? How? What? are the questions asked. Many times the answers must be determined by the size of one's bank account. So many types of vacations are offered that only the personal needs or inclinations of each minister can determine what is best to do. He himself must choose whether it will be a summer school, travel, loafing, tenting-out, automobiling, mere change of work, or a vacation for profit.

Vacations for profit are increasing. Many ministers are more than paying their expenses by operating small boarding-houses at summer resorts, representing some business house on a travel trip, teaching in a summer school, preaching for some city pastor who is traveling abroad, or doing evangelistic work at camp meetings. In a still larger way some ministers are acting as tourist guides or even organizing parties of tourists.

The number of ministers who spend vacations on some hotel porch grows less every year. The high price may have something to do with this, but the increasing demand for vacations with action has more to do, we think, with the decrease. Visiting among friends and former parishioners seems to be on the decrease as life becomes more active. Auto-camping is just now in favor and parks are free along the best highways. Here one may live close to nature and eat "hot dogs" cooked in a tin can by the roadside or go to a high-class hotel for a high-priced meal.

I have always tried to use my vacations to increase my usefulness and never spend two in the same manner and place. For twenty years I have planned my outing with care and study in advance. Here are some I have had which were worth several times their cost.

1. Begin in New York and ride trolley cars to Boston, stopping when and where I pleased, coming back by Providence and steamers. Take a week and fifty dollars.

2. Riding trolleys and by steamer from New York to Philadelphia and studying historic sights in the City of Brotherly Love. Take a week and fifty dollars.

3. Study the Atlantic coast and seashore line from New York to Cape May, on the New Jersey shore. Take a week and fifty dollars.

4. Study Old Virginia. Go from Baltimore and visit the home of Washington—where he was born, where he courted, where he grew, where he surveyed, where he conquered Cornwallis at Yorktown, and where he is buried. In doing this you will see the most of historic tidewater Virginia. Take two weeks and as much money as you want to spend at about fifty dollars a week for travel and hotels. Of course you may do this at much less cost in auto with party and camping out.

5. Follow Lee from John Brown's tragedy at Harper's Ferry up through Maryland to Gettysburg, where he reached the high-water-mark of the Confederacy, and where Lee became convinced that the South could not win after Gettysburg. Take a week and fifty dollars for railroad tickets and hotels.

6. Spend two weeks and a hundred dollars in a study of some of our chief cities. Of course a day in each will give very little time; but think of the number and quality if you take in New York, Philadelphia, Baltimore, Washington, Pittsburgh, Cleveland, Detroit, Chicago, a little trip back in Canada, Toronto, Buffalo and Niagara Falls. Two weeks and a hundred dollars will do it, with great economy, for a practical man who plans his trip well. Most men will wish to spend more. It will be best to plan the trip so that water travel on steamers will give rest enough for one to return at his best. Railway information bureaus can tell one how.

7. Of course so many auto trips are available for those who own and operate cars that they need not be named. I am trying to plan a cross-continent trip in a flivver if I can ever find for

company, three healthy, outdoor-lovers like myself. The chief difficulty in such a party trip is that so often something happens to take one of the party out of it just when ready to start. Sickness, business, unexpected work, any one of a dozen things are waiting to occur.

Here is a view-point seldom discussed, but always present. Half of the ministers in America take two weeks or less—generally in August. Shall they be the first two weeks in August or the last two weeks? A country congregation with bad roads recently suggested that its pastor take the last two weeks in February, when they could not go to church anyway. The idea was new to me. Most ministers complain that it takes a large part of the autumn to get back the congregations lost in summer. Personally, I take two weeks. I am now planning to take them the last two weeks in August, when most suitable to the congregation. By staying on the field and postponing the annual Sunday School picnic until the middle of August we keep the school together much better than we can get it together after we have let it get scattered. Our congregations, like school children, are always looking for an excuse to claim there will be no school and that the teacher will not be there. This season and plan is especially suited to country towns, as also to some city churches.

Of course larger congregations, representing some ten per cent of all churches, will take the entire month of August and have a supply pastor if needed. But I am not discussing this class, but the larger number which represents more than half of all the congregations and ministers.

Mistakes are frequent in dealing with congregations concerning vacations. Once I intended to take only one Sunday although I was given two. I announced the program for the first Sunday of my absence, and urged all to be present. I was sure I gave them fully to understand that I might be back on this Sunday and surely would be

back on the second Sunday. On my return after the first Sunday I found that the leader I appointed for a prayer meeting had not held the meeting and had announced at Sunday School that no services would be held at all the following Sunday. I mention this to show how many in the pews are like children at school—hoping the teacher will not come.

Often a small town, with several churches, can form union services by which the ministers can take vacations at different times and the congregations unite under the preacher who is at home on that Sunday. I have found it profitable to close the church and school one Sunday and ask each of the congregation to visit some other church and report in writing the following Sunday—which I call Home Coming Sunday. This results in new and valuable ideas and inspiration.

Of course wide-awake ministers preach before and after Vacation on Vacation themes. Here are some I have used with success. Taking our Religion With Us on Vacation (Daniel in Babylon); Vacation Dangers (A Viper Out of the Heat); A Vacation With Jesus (As He Went He Preached); Rest in Change of Work ("Variety the spice of life"); Vacations That Make Us Over; Again, How to Spend Vacation; God's Vacation (The Holy Sabbath); Shall America Change Its Vacation Methods?

After vacation I like to use its inspiration for a new start. Here are some themes I have found profitable. The Profits of Vacation; After Vacation—What Next? God's Work for Rested Souls; Our Fall and Winter Campaign.

For further suggestions look in your concordances for Rest and its synonyms. In the mean time, take your note book with you on vacation and you will bring home themes enough for all the autumn, as I have done, each of them saying, "Preach me, Preach me."

On Giving Our Pulpit Best

REV. A. RUSSELL TOMLIN, Stevenage, Herts, England.

Of all vocations that deserve and demand our best, the vocation of preaching the Gospel stands supreme. The fact that there is no work like it in urgency, in value and in importance, gives to it a claim to the highest and utmost of our powers. It is not with regard to every enterprise that we can speak like this. We do not deem all of them them worth our best, but in regard to the pulpit we have, in this sense, no hesitation whatever. What we rather feel is that the pulpit is worthy not only of the utmost we can bring, but of that "utmost" that is so much better than the "utmost" we can bring. That is, that its mission is so high, its imperatives so unchallengeable, that we can do no other than submit to its high claims and fulfil them to the very best of our ability.

What is meant by "giving our pulpit best?" How fulfill that "best" in our common, everyday life and ministry?

First, we need to bring to the pulpit our best in the terms of most careful thought and prepara-

tion. This, of course, applies to the preparation of our pulpit messages. Our feeling is that these messages should represent the best we can put into them—the best thought, the best reading, the results of our most painstaking meditation—everything, in fact, that makes the production the richest we can bring. What we need to remember, however, is this, that it is not so much the strength or the weakness of the matter we bring, not so much its wealth or paucity, as to whether it represents, under the circumstances of its production, the richest we can offer, the best of brain and heart and life. This, we think, should be the guiding principle and leading inspiration of our task.

But we fear this is not always so. There is some times a hurried and an indifferent preparation, unworthy of the dignity either of the message or of the pulpit; a scanty, superficial consideration that neither does justice to the theme or to those for whom the theme is prepared. There are those

too—who with ready speech do little by way of preparation, and leave their pulpit utterances largely to the inspiration of the moment. There may be speakers who, being thus gifted, can do very well in this way, but generally speaking our conviction is that utterances left to the inspiration of the moment can never be the intellectual equal of those utterances for which careful and prolonged preparation has been made. If that is so, are we justified in bringing second-rate thought when we should bring the best? The pulpit is worth our utmost, demanding by reason of its integrity and dignity not the least we can bring, but that most honoring both to God and to man. That is its challenge, and a challenge we need to respond to in the terms of the highest that opportunity will permit.

Then, not only do we need to bring our best thought to the pulpit but our “best language also.” Our feeling is that the pulpit stands for life’s highest and choicest things, and that nothing should be allowed into it that will degrade or impair in any way that high dignity. Hence we hold that we ought to bring our best language to it as well as our best thought.

Why should we bring into the pulpit the common slang of the common street? Why should we dishonor it by taking into it words that do not even grace the common vernacular, to say nothing of the vernacular of the pulpit? One wonders very much—and yet does not wonder—what God thinks of some of the terms used in his service just for the sake of being startling and expressive. Better, we think, to be dignified in our pulpit language than to descend to common slang, in the mere interests of being “expressive.” Better a holy, lofty diction, than a low-grade vocabulary simply chosen for the sake of being “arresting and expressive.” The pulpit, we urge, stands for the highest things, and therefore for the highest in the terms of language as well as of thought.

Those who have read the life of Rev. Dr. John Henry Jowett will remember, perhaps, with what special care he gave attention to this part of his pulpit work and thought. The choice of words to him was a passion. As his biographer says, he was “an expert in the perfect use of words,” his literary style coming as the result of self-schooling and out of reading and re-reading the great masters of English prose and poetry. “Before Dr. Jowett had left Newcastle,” says Mr. Porritt, “he had made himself possessor of a distinctive style of his own, delicate, full of color and glow and warmth He loved to take a word,” he continues, “as an entomologist takes a moth, and having, figuratively speaking, stuck a pin through it, subject it to a long microscopic examination. . . . The derivatives,” adds Mr. Porritt, “varying historical connotations and exact values of a word presented a world of fascination to him. He pursued this hobby with scientific thoroughness and knew the pedigrees of words as if he had learned them from an etymological Debrett. This was all a part of his mental discipline for the pulpit,” adds Mr. Porritt, “and not merely an aesthetic taste for choice

phrases and expressive words. Words were the implements of his craft as a preacher, and no artist studied his pigments with purer delight. All the fine gradations of nouns and verbs, adverbs and adjectives yielded their secrets to his scrutiny and enabled him to wed the inevitable adjective to the inescapable noun with infallible felicity.”

Here, surely, was one who believed in the best words for the pulpit, and one who allowed himself to be largely consumed, that he might bring out of his verbal treasury the choicest and the most suitable words. And those who are familiar with the delightful addresses of this great preacher will know how he graced the pulpit, not only with his beautiful thought, but with his charming diction also. He may well be an example to many of us whose like desire it is to dignify the pulpit by bringing to it the choicest words we can.

Then, finally, let us give to the pulpit the very best we can in the combination of “all our powers, strength, and zeal.” Let us be ready to spare nothing that our pulpit ministry may be as effective as possible. Let us be ready to “spend and be spent” even to the utmost of our powers, that we may even win one soul, that we may help on the Kingdom even though a little, that we may check even one wanderer’s feet, or help but one struggler heavenward and homeward. Let us make the best of ourselves for the very best work that the world has to offer. If it were not the best, then there might be some excuse for not giving to it our best, but because it is, it is worth the utmost we can bring. We must be no less earnest in our work for the pulpit than is the lawyer preparing and presenting his case. We must be no less enthusiastic in our ministry for souls than is the doctor in attending the bodies of men. We must bring no less to the pulpit than does the author to the writing of some momentous book, or a painter to the painting of an epoch-making picture, or a musician to the preparation of some important festive occasion. We can afford to be behind nobody in our zeal and devotion for the pulpit, because no work has precedence over it, and no enterprise is so worthy of the utter abandon of a man as is that which the pulpit represents.

There is the inspiration and the challenge—a mighty challenge, an honoring challenge, a challenge that calls for the utmost we can give. Our watchword for the pulpit must be efficiency, our instruments being all polished instruments, our weapons all sharpened to the finest degree, and all baptized into one great, flaming passion. Standing for the best, let the pulpit challenge our best, ourselves responding to it in the terms of the finest enthusiasm and consecration.

And with all our pulpits full of men with flaming, efficient zeal for Jesus Christ, we may then expect to see, as a happy re-action to all this, the members of our churches also kindled to a new enthusiasm, and a fire of revival sweep over the world.

Don’t stay at home for company—bring them to church with you.

Making Expository Sermons

REV. ELMER KIRKPATRICK, B.D., Sedan, Kansas.

Expository sermons are made just as any other sermons are made, with a difference. That difference is the use made of Scripture. It is being increasingly felt that the best service a preacher can do is to lift out the message of the Bible and bring it to his people. That of course means exposition. And there is nothing in it to frighten a sincere and hard working preacher in the least.

The main requirements for success in the preparation of expository sermons are the faith and the courage to try. All the technical skill that anyone may have can well be used in this most important work. But the lack of much technical training and skill should not discourage anyone. If one has the spiritual imagination to grasp a situation and the ability to analyze a thought he can make expository sermons.

With a few cautions, one should not be led astray. Do not confuse an expository sermon with a commentary. They are different. Their method and purpose are different. Do not think that you must use or explain everything in the passage. Your business is to prepare a sermon. Use only that which applies to your given situation and which is a vital part of the message you wish to bring to your people at the time. Do not try to make the Bible crawl on all fours. Make the message of the passage stand out in bold relief before your people. Let the rest of it go, at least for the time being.

Select the book of the Bible from which you expect to preach your series of expository sermons. Mark off its sections one after the other. These sections may consist of a paragraph, a chapter or several chapters, or even of only one verse. It is the unity of the passage, not its size, that counts. Analyze your passage. There are many ways of doing this. It may yield to a logical analysis. Or it may be necessary to take key verses in the passage as the skeleton of the message. Another way is to define the ideas back of the circumstances

in the passage. When this analysis is made, use it as the outline of your sermon. If the heart of the message is contained in some one verse, honor that verse as the text. If not, call the whole passage your text. Then proceed with the construction of your sermon just as you would with any other.

Using this method on the Epistle of James, one might get the following excellent series of expository themes:

I. The Proving of Your Faith. James 1:1-18. Text, Jas. 1:3. 1. The meaning of temptations. 2. The reward of resistance.

II. More Than Hearers. James 1:19-27. Text, Jas. 1:22. 1. A clean life. 2. An open mind. 3. A warm heart.

III. The Royal Law. James 2:1-13. Text, Jas. 2:8. 1. The peril of distinctions. 2. The value of appreciation. 3. The judgment of liberty.

IV. A Living Faith. James 2:14-28. Text, Jas. 2:26. 1. Faith is actively sympathetic. 2. Faith is more than intellectual assent. 3. Faith is made perfect by works.

V. The Perfect Man. James 3:1-18. Text, Jas. 3:2. 1. The problem of the teacher. 2. The problem of the tongue. 3. The problem of wisdom.

VI. The Friendship of the World. James 4:1-12. Text, Jas. 4:4. 1. Cravings. 2. Haughtiness. 3. Evil speaking.

VII. "If the Lord Will." James 4:13-5:6. Text, Jas. 4:15. 1. Take God into account. 2. Take human need into account.

VIII. "Be Patient." James 5:5-12. Text, Jas. 5:7. 1. Be patient with the Lord. 2. Be patient with others. 3. Be patient with yourselves.

IV. "The Prayer of Faith." James 5:13-20. Text, Jas. 5:15. 1. Prayer and the spirit of worship. 2. Prayer and character. 3. Prayer and results.

Regarding a Renaissance of Reverence

REV. SAMUEL BLAIR, Wall, N. J.

It is not my intention to use the whip of the satirist but rather to call attention to a virtue without which the church has lost her chief charm and crowning glory. We refer to reverence. This hallowed spirit is the one thing above all others by which a person should be able to differentiate worship from any other kind of service. Where it is lacking "Ichabod" might well be written over the church door, for worship becomes empty and the service debilitated. When this fundamental quality does not permeate the atmosphere of the holy place in which creature and Creator meet it is hardly to be wondered at that some people prefer to remain at home.

Reverence seems to be at a discount these

days. It is a thousand pities that it has lost its crown and is compelled to move about like some dethroned monarch, manifesting no evidence of its ancient sovereignty and power.

If there is any one crying sin to be laid at the door of many Protestant churches it is this sin of irreverence. We can think of few things more repulsive to God. The only occasion when our blessed Lord is said to have been angry was when he saw his Father's house profaned.

"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord," Lev. 19:30. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do

evil." Eccl. 5:1. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." 1 Tim. 3:15. These are verses in every Christian's Bible. Oh! that they might be impressed indelibly on the hearts of all who enter "the secret place of the Most High!" Oh! that our conduct were governed by these rules when we assembled ourselves to worship God! But it is not always thus—More's the pity.

It would be difficult to think of an element more distracting to a church service than the levity, restlessness and confusion which precede and frequently accompany public worship. In many churches it actually seems as if the organ prelude were looked upon as an accompaniment for a general round of whispering which rises simultaneously with the music to boisterous conversation and then subsides as the melody softens to a gentle lullaby. For some reason many people get the idea that they are required to be quiet only when the minister is reading the Scriptures or preaching (and oftentimes not then). But while the offering is being received, the choir singing, or other parts of the worship being engaged in, they feel at liberty to indulge in gossip concerning last evening's social function, discuss their neighbors, criticize the minister or make fun of some one's new hat.

It is exasperating to hear from the very lips that are seldom still in our church services such comments as: "There's one thing I certainly admire about the Protestant Episcopal and Roman Catholic churches, and that is the strict sanctity and deep reverence which pervades their services and is maintained in all their worship."

Some folks seem to think that it is perfectly decorous to attend one of our churches, act as they please and then comment upon the superior reverence shown in some other churches.

Respecting such misdemeanor we can only quote from the one book which is the Christian's criterion of conduct both in church and out of it: "My brethren, these things ought not so to be," James 3:10. "For all who do such things are an abomination unto the Lord," Deut. 25:16.

We are not pleading for a manifesting of frigid formalism, stiff stateliness or a suppression of that

freedom and fellowship which is the glorious inheritance of the people of God. There ought to be in all public worship a spirit of genuine fellowship. When we are enjoying the fellowship of our friends in the church we do so as members of God's household. "If we walk in the light as he is in the light, we have fellowship one with another." This does not mean that we should desecrate the hallowed hour of worship both for ourselves and others by indulging in conduct unbecoming the place of prayer.

Many of us can hear a baby exercising its lungs during a church service and not be disturbed and annoyed half so much as by the continual whispering and giggling of some older person who ought to have better judgment. Even if we are unconcerned ourselves as to what we are to get out of the service, we ought to regard the rights of others and give them a chance to get and to give what they come to church for.

The spiritual atmosphere of a church is governed to a large extent by the spirit of the worshippers themselves. Each person who enters the sacred precincts of the sanctuary helps create an atmosphere which is either conducive to reverence or diametrically antagonistic to it.

To enter a place of worship with lack of reverence is not only to incur the disapproval of God, exhibit great ingratitude and moral insensibility, but to render devout and earnest souls less susceptible to spiritual impressions. While on the other hand true reverence brings us into closer touch with God so that we are conscious of his refreshing presence in our hearts and can heartily agree with Simon Peter, "Lord, it is good for us to be here."

The value and indispensability of reverence in worship can hardly be overestimated. We deem it no exaggeration to say that real acceptable worship cannot proceed from an irreverent heart any more than clear and muddy water can flow from a fountain at the same time.

We fear that there never will be a real renaissance of reverence until people become impressed with the sense of sacredness attached to the House of God and the great purpose for which they assemble in it.

The Follow-Up

REV. LESLIE E. DUNKIN, Huntington, Indiana

Any basketball coach will tell us it is not enough for the team to throw the ball toward the basket. If they were sure of hitting it each time it would be simple. Since they are not sure of themselves it is necessary to "follow-up." Some other player must be ready to catch the ball and make another attempt should it fail the first time. The minister's and the church's ability to "follow-up" often makes the difference between success and failure in their field of work.

There is the "follow-up" of new members. It is not enough for people to become members of the church. That is merely the beginning of

the work. The "follow-up" pastor will be sure the church has some definite work for the new member to do. That will help both the individual and the church to grow.

There is the "follow-up" of births, sickness and deaths. A little extra interest on the part of church members at such times will go a long way toward helping others and cementing their active sympathies to the church. Quite frequently this interest does not come to the surface in any overt act and the others do not realize that it exists.

There is the "follow-up" of new people in town

and in the congregation. The church should be so organized that the first week any new family or person comes to town to live or comes to the services at the church some members of the church and the pastor, if possible, will call on them, irrespective of what church or denomination they may have been associated with previously. If it is discovered that they belong to some other church represented in the community, then the name and address can be given to the pastor of that church. Many churches have an ever-changing audience, merely because they have not learned to follow-up the appearance of new faces at the services.

There is the "follow-up" of personal evangelism. No successful salesman gives up a prospective buyer on the first or second refusal. He "follows-up" until he has gained a new customer. The church is the salesman for Christianity and her workers must use the follow-up methods in winning others to Christ. Maybe some other method of approach or some other personal worker can better reach the one in question. Possibly it may be necessary to pick the one proper time for presenting the subject. The main thing is to "follow-up."

There is the "follow-up" of plans. It is an easy matter to arouse a large amount of interest in the presenting and beginning of some new plan of work. The second day, week or month of the new plan is the critical time for it. Then is when success or failure is determined. It is not so much the number of different plans that make for success, but rather those that are brought to a finish. The church today is in need not so much of new and different plans as of a closer following-up of those now in use.

There is the "follow-up" of special days, contests and campaigns. Some have taken it to be the inevitable part of an extra or special effort for it to be followed by a decided slump. If the church or those taking part in it will "follow-up" in the proper manner, the special day contest or campaign need be only a stepping-stone toward something larger in the future. Without the "follow-up" there comes the reaction that frequently makes conditions worse than they were at first.

The Pastor's Use of His Bible Outside of His Study

Rev. Eldridge B. Hatcher, D.D., Blue Mountain, Miss.

The title suggests the question, "How shall the pastor use his Bible as he goes out among his people?" If the Scriptures are his "Sword of the Spirit," how shall he wield that weapon when he puts on his hat and takes to the streets?

1. Let him take it with him. He need not hang it on the outside of his clerical coat, nor have it protruding from under his arm as he parades the streets. It is the usual custom for pastors to carry a New Testament of small compass within the pocket, and yet a pastor limits himself woe-fully if the Bible which he takes with him in his daily ministration is minus the Old Testament. How little does the outside world recognize the

There is the "follow-up" of the Sunday School children and members. It is not enough for only one member of a family to be working actively in the church. The presence of the one should be used as an entering-wedge for the whole family, that will make them a church family. Without this "follow-up," the church may lose the one who is now interested and active. All members of the church must be ready to catch the ball every time it fails to go through the basket and to make an effort to place the entire family in the church.

There is the "follow-up" of success. For the average human being or organization a success is more dangerous than a defeat, for too often it means a large waste of time and energy for a long period after it, basking in the glory of past accomplishments. Just the minute one aim has been reached somebody should be ready to follow-up quickly by placing another ideal—a little larger and farther away—before the workers. They can see then that the one success is merely a step toward a larger victory in the future.

There is the "follow-up" of the movements outside the church. Good opportunities are lost forever by grumbling over the many outside movements and programs that present themselves to the church's attention. If the pastor and the workers will only "follow-up" closely, they can catch the ball of their regular work and with the added help of the outside movement be more sure of a higher score for the church. For instance, if there is a "Peace Week," what is more appropriate than for the church to appeal to the world to be at peace with God? The "follow-up" will strengthen the appeal of the church.

There is the "follow-up" of personal reading. The minister will fill himself with instructive and inspirational reading. Then comes the danger of complaining about the people for not being enthusiastic over something they have not read or have known nothing about. There should be the "follow-up" of passing the reading on to them. The same is true with reading new and practical plans for greater and better church work. There must be the "follow-up" of putting them to use.

divine wonders that are throbbing in that volume!

"But the complete volume would be a pocket-burster," you say.

Possibly so, and yet the modern publisher is already producing Bibles of surprisingly small bulk. My word to the pastor is, See your tailor and arrange transportation accommodations for the full Scriptures.

2. The big problem of our ministry is that of training the members to translate the Bible into their daily life. That means that they must get the Bible into their souls in such vital fashion that it will work itself out into their words and actions and in their character. Such training-work

cannot be confined to the pulpit. I have a loitering notion that it is to be done largely by the pastoral touch.

3. The pastor must induce his members to study the Bible and then to hide it in their hearts and practice it in their lives. This means, of course, that he will emphasize the Bible work done in the Sunday School, and that he will, in his preaching exalt and expound the Scriptures frequently and effectively.

But it is in the home that he is to kindle the fires of Bible study. In his visits he must talk about it and pray about it. His aims should be to awaken in every home an enthusiasm for the wondrous Book. He should seek to persuade his members to begin with their small children, telling them Bible stories and seeking to build up in them a love for the Book and a desire to obey its teachings.

4. A strategic moment is that in which the pastor in a home takes out his Bible and reads to the family. By the manner of his handling the book and particularly of his reading from its pages can he preach his richest, but silent, sermon on Bible study. Oh! the glory of knowing how to read the Bible with others sitting around respectfully listening!

5. The pastor, of course, must have much of the Bible at his fingers' ends. Happy is he if, upon the

different questions and puzzles which arise in his contacts with his people, he can immediately flash the light of appropriate Scripture. Happier still is he if he can live constantly in the atmosphere of the Bible. This is what Christ did. When tempted by Satan did he scurry away to find his Bible for an appropriate verse? No, he had his Bible enshrined in his heart and in a second he came back at the devil each time with a passage that completely met the issue. So thoroughly incarnated within his heart was the whole Old Testament that his daily life consisted largely in living out that book.

Let the pastor go forth on his daily rounds under the light of the sacred Word, breathing its spirit, living amid its high thoughts, and ever pointing his members to its wondrous heights. It may be little that he himself may accomplish, but this Word incarnated within him will shine through him upon his members and be a beacon-light for them in their daily voyage.

SINCERE GRATIFICATION

Rev. J. G. M. Ramsey, pastor of the First Presbyterian Church of Commerce, Texas, says: "Let me express my sincere gratification at the invaluable help *The Expositor* brings to me month by month. I pray that God will continue to you the unprecedented success which attended the preachers' friend, the late F. M. Barton."

The Pulpit Prayers of the Minister

Rev. William J. Hart, D.D., Sandy Creek, New York

"If sermons are sometimes a failure, prayers are ten times over failures in non-liturgical churches." This sentence was addressed to a company of "ministers only" in Sage Chapel at the General Conference of Christian Workers, East Northfield, during the season of 1924. The speaker was a layman holding an influential position whose duties brought him closely into contact with the ministry. His attitude toward the ministry was wholly sympathetic; but he bravely ventured to indicate to the ministers present, who represented many denominations, just how their work was estimated by laymen. Some of his other points were challenged in the period for open discussion, but no one ventured to dispute the assertion concerning the weakness of pulpit prayers.

Three hundred leading churchmen were asked to write one prayer each for a newspaper syndicate that would print them all over the United States. Repeated letters, interviews and telephone calls failed to bring a response from more than half the ministers. Why? Perhaps the answer is found in the fact that the minister realizes the difficulty of writing a prayer that is both concise and strictly devotional.

One summer I sat in the classroom of a theological professor in a widely known institution. Toward the close of his series of lectures he assigned the students the task of writing a prayer such as they might offer at a public service. The students were mostly ministers of some experience, yet they undertook that task with

great hesitation. Later the instructor told the class that he regarded the prayers offered in the pulpit as the weakest part of the minister's work.

Have you ever read with care the pulpit prayers which have been offered on public occasions? If the proceedings of public gatherings are published including the prayers, it will be well to read the latter somewhat critically. It will soon become apparent how far they fall below the level of the addresses, both in variety of content and form. Somehow the minister seems to have a hard time in adjusting himself to the spiritual and mental attitude required for the offering of a dignified and appropriate prayer.

A daily publication carried full reports of the proceedings of the legislative body of one of our great denominations during the past year. Among other valuable features it gave the devotional addresses and the prayers as offered. The prayers were mostly by ministers; and these were men of more than ordinary prominence and ability, as they were selected by their brothers by ballot for this service and honor. But I now have before me one prayer which, as reported, contains twenty sentences. Yet eleven of these begin with the words, "We thank Thee." Of these eleven, ten follow each other consecutively. Three others begin, "We pray Thee, and a fourth has only a slight variation, as it beings, "And we pray Thee." Think of the monotony of such a prayer offered at the beginning of a day's work of several hundred delegates and in the presence of many

visitors! What a pitiful poverty of expression is there found!

A retired minister, a Welshman, supplied a prominent pulpit one Sunday and a mutual friend said to me the following week: "It was so refreshing to hear his prayer. It did me more good than many a sermon." And this was a devout layman, loyal and discriminating. People respond to worthy pulpit prayers. The Daily Express London, said when Dr. John Clifford died: "Preaching was his true vocation. In it his piety and serene saintliness flowed like a deep river for nearly sixty years. It was an unforgettable experience to hear John Clifford praying with tears rolling down his cheeks and broken ecstasy in his voice. His passing leaves this generation poor." Of him it might have been said:

"A life so lost in God, by its own choice,
That when he speaks, we almost hear God's voice!"

Is it not passing strange that while we as ministers carefully prepare our sermons, and select appropriate Scripture readings and hymns with diligence, that we give little or no thought to our prayers? Why is this essential part of a service of true worship treated with such seemingly slight consideration? It certainly appears difficult to account for. This wise advice has been given: "Avoid, if possible, all hasty and unprepared attempts to lead the devotion of others."

Occasionally one listens to a prayer which might well form a part of the sermon, for both style and thought are much the same. Again we quote from another: "Avoid preaching to people in prayer. Pray for the congregation. Pray to God, not to the people. Remember that prayer is not talking about God, but speaking to Him—it may be in petition, or confession, or thanksgiving."

"An unhallowed and sickening superabundance of endearing words" is mentioned by Spurgeon in his lecture to students on "Public Prayer," as a fault to be avoided. Said he: "When 'Dear Lord,' and 'Blessed Lord,' and 'Sweet Lord,' come over and over again as vain repetitions, they are among the worst of blots. I must confess I should feel no revulsion in my mind to the words, 'Dear Jesus,' if they fell from the lips of a Rutherford, or a Hawker, or a Herbert; but when I hear fond and familiar expressions hackneyed by persons not at all remarkable for spirituality, I am inclined to wish that they could, in some other way, come to a better understanding of the true relation existing between man and God."

Variety in public prayer deserves to be assiduously cultivated. "As there are various ways of beginning and of ending, some attention should be paid to these. Avoid sameness in either case. Do not too frequently use the same title in addressing God." Bible expressions, and sometimes a line or a stanza of a hymn, can be used with great effectiveness on various occasions.

The minister can add to the value of his pulpit prayers by a thoughtful study of the prayers of others. Those used in the Bible will, of course, be first considered. The Book of Common Prayer is valuable. "Selections from the World's Devotional Classics" is a series of great worth. "The

Meaning of Prayer," by Fosdick, is a comprehensive work. "Service and Prayers for Church and Home," by Bishop W. P. Thirkield, contains prayers from many sources and for various occasions. The prayers of Beecher and Parker are especially worthy of a frequent reading. Anything by Rev. Dr. J. H. Jowett is spiritually enriching.

The writer was fortunate in spending a year as a "supply," before entering the theological seminary, as an assistant to a very scholarly pastor who also had a fine sense of spiritual values in public worship. He recommended a little volume, "Aids to Public Prayer," or "suggestive themes of prayer and praise," which has been kept ever since within easy reach. The author is A. D. Spong, and it was published by James Clark, London. This work has been invaluable to me. For instance, it gives the "Titles of God;" "Titles of Jesus Christ;" "Titles of the Holy Spirit," and "Devotional Sentences Hallowed by Use Suitable for (1) The Confession of Sin; (2) Praise and General Prayer," etc. "Lectures to My Students" by C. H. Spurgeon came early into my hands, and no other lectures on pulpit and pastoral work have been so helpful to me as these. The two lectures on "Private Prayer" and "Public Prayer" cannot be too often read; for they are always suggestive and stimulating.

GOOD ANNIVERSARY HYMN

There are occasions in many churches when a good anniversary hymn is needed. The following, written by Rev. Robert Freeman, D.D., Pasadena, California, for the Jubilee (fiftieth anniversary, March 22, 1925) of the Pasadena Presbyterian Church, is choice in quality and so general in application that it is admirable for use on many anniversary occasions. The tune especially well suited to it is "The National Hymn," by George W. Warren. It can be sung to "Russian Hymn" also, or any 10.10.10.10 meter.

Backward we look, O God of all our days,
Guard of our youth, and Guide o'er all our ways;
For life, for love, for health, for work, for food,
Lord of our lives, we sing our gratitude.

Inward we look and marvel at thy power,
Christ of our souls who savest hour by hour;
For joyful hearts, for every righteous mood,
Lord of our lives, we sing our gratitude.

Forward we look, nor fear what waiteth there;
Onward we move, relying on thy care;
Knowing thy grace o'er us and ours shall brood,
Lord of our lives, we sing our gratitude.

Upward we look, where march the stars and sun,
Upward we reach, whose lives are but begun;
Upward and wait, thy mercies, O how good!
Upward and sing, O Lord, our gratitude.

MORE AND MORE

Rev. Dr. Leon C. Hills, pastor of Capitol Heights Presbyterian Church, Denver, Colorado, writes: "I enjoy *The Expositor* more and more. It shows no signs of falling off."



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., Editor-in-Chief

SOME LESSONS TAUGHT BY CHILDREN'S DAY

Sunday, June 14th, will quite generally be observed as Children's Day. It would seem that the time is a most appropriate one for fixing heart and mind upon the children, and by prayer and conference seeking to know how more faithfully to fulfill duty toward them.

According to Christ's own word no one ever takes a more solemn responsibility than when by treating wrongfully he offends one of the little ones of the kingdom, whether the little one be a child or one who in childlike spirit is beginning his service. Christ had set a child in the midst as an object-lesson to teach humility, submission, patience, trust and to rebuke the ambition of his disciples. But the "little ones" are not children alone. The child is made a type. It is hard to realize it, but Christ plainly tells us that it would be better to die a violent death than to put a stumbling-block in the way of a convert.

But how many people thus offend! The word rendered "offend" means "to trip up," to "cause to stumble," and the sense is to do anything that may divert, draw away or hinder a follower of Jesus beginning this journey.

One way thus to offend is by closing the doors of the church and telling the lambs of the flock that they are too young to enter the field. That is, because they are young leaving them thus unprotected out in the cold. We do not want all old sheep in the flock! It was a wise shepherd's advice: "Get the lambs folded early, and then keep the fold warm." There could be no wiser advice for us. Get the children, the lambs of Christ's flock, folded early, and then keep the fold warm. We believe in warm sheepfolds. The church cannot take too good care of its children. The most loving and tender Christian nurture is their due.

Another way to offend is to expect too much of them when they are brought into the church. Some people are so unreasonable as to expect the children of Christ's household to walk off in the vigor of manhood, with the strength of grown, stalwart men in mid-life. Yes, they expect more than this. Grown people may be very hasty in temper and do many questionable things and yet not doubt their own piety; but they are very much in doubt about the piety of children if they do the same things. What we ask is simple fairness in the treatment of children and all young Christians. We have no right to demand more of them than

we expect of ourselves. God wants the boys and he wants the girls, but we have no right to expect religion to make men and women of them. Charles Kingsley well says, "Some eighteen hundred years ago there went to and fro upon the earth One who preached to grown men and women that they should repent and be converted and become as little children; but now-a-days it is the fashion to go about preaching to children that they should repent, and be converted, and become like grown folks. It is very sure that children ought to believe in Christ and take him for their Saviour and love and try to serve him, but that does not imply that they should cease to be children."

We may offend by neglecting them. We are especially in danger of committing this sin by ceasing to interest ourselves in young Christians immediately after their conversion. Many young people have been greatly helped by the interest and sympathy of friends before their confession of Christ by union with the church, only to find themselves neglected and left alone in their struggles after they have taken that step. Friends seemed to think they were then safe and left them to a sense of utter desertion and discouragement.

We may offend by careless walk and words before the young. We ought all to take the safe path knowing that others are following us. By a careless walk we may lead the young and weak into wrong ways. By careless words we may wound their consciences and cause them to trip.

We may offend by discouraging them. This is sometimes done by those who mean well, but who instead of cheering and helping the young, or the newly converted, speak in such a way as to lead them to distrust God and his willingness and power to keep them to the end.

But more seriously than all, people may offend by tempting them. Be they young children or older persons young in the Christian life, no man ever took a greater responsibility upon himself than by tempting such. Christ is a lamb in his gentleness to his own, but he is a lion in his terrible-ness toward his enemies. It was in his lion-like character he spoke those words of warning: "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea." Men turn tempters to such at their peril. Yet we have known young Christians to be tempted so. Satan's great temptation of Christ was at the very beginning of his ministry. It is at the very beginning of the

Christian life he so often comes, or in the person of some satanic man or woman, and tries to gain his hold upon the soul. But the man or woman who becomes his tool in this does it at awful peril.

YOUTH AND THE TRUTH

(Commencement Time Suggestions)

It is the direction and expectation of the Scriptures that parents will teach their children the truth, moral, religious, saving truth. We occasionally meet with people who say, "When I was a boy my father and mother were very strict. They taught me the Bible and religion and brought me up so strictly that a reaction has taken place in my mind, and I have turned away from religion." A minister meets such persons, who seem to think they are offering sufficient apology for their lack of faith and attention to spiritual things. One we know sometimes says to such persons: "Did your parents teach you to be honest?" "Yes." "Did they teach you to tell the truth?" "Yes." "Well, now, has any reaction taken place on those points?"

There is a great deal of nonsense palmed off on the community in relation to this matter. No one of us learns the multiplication table for sheer love of it. But you never hear any one saying that his mind is now in reaction against the multiplication table. No, God meant that parents and guardians and older people should teach the young the truth. That is our duty. That, as a rule, brings the most delightful results. When it does not do so it is not the fault of the truth. It is the fault of somebody's bad example, or of the wilfulness and wickedness of the hearts of those who deliberately turn away from the truth.

People may forget a good many things, but the lessons learned during the formative years of life are not easily forgotten.

But older people need to be exceedingly careful as to what their example is teaching while they by precept may be teaching the truth.

We have read a fable. It was a source of much trouble to some fishes to see lobsters swimming backward instead of forward. They therefore called a meeting, and it was determined to open a class for instruction, which was done, and a number of young lobsters came, for the fishes gravely argued that if they commenced with the young ones they could learn to swim aright. At first they did very well, but afterward, when they returned home and saw their fathers and mothers swimming in the old way they soon forgot their lessons.

Some parents teach one thing and do another. The children are likely to let the truth go and do as their parents do. Some of us get up conventions, and Sunday Schools, and kindergartens, and teach the young the truth and the true way to live. But when the little lobsters go home and see the old lobsters swimming backward, they are almost sure to begin to swim backward too.

The young should be truth seekers and willing to pay the price. Like all things worth possessing truth has its price. "Buy the truth, and sell it not."

They must pay for truth the price of attention.

When a photographer tries to take a picture of a little child the great difficulty is to get the child to look steadily at one object. It looks this way and that, and, of course the impression is blurred and imperfect. One reason many young people do not have a clearer impression of the truth is that they do not give truth more attention. Looking hither and thither, instead of at the one object of true search, of course their impressions of truth are blurred and indistinct.

The young must pay for the truth the price of meditation. Meditation is somewhat different from or an advance upon, attention. Meditation is to the mind what digestion is to the body. Unless the food is digested the body receives no benefit from it. If we would derive the fullest benefit from truth we must give it the mental digestion known as meditation. Meditation means "getting into the middle of the thing." If we would "buy the truth" we must pay the price mentioned when Paul wrote to his young friend Timothy, "Meditate upon these things; give thyself wholly to them."

The young must pay for truth the price of humility. Of course the young person who thinks he or she knows all there is worth knowing cannot receive new truth. The very self-conceit is a barrier to the acquisition of truth. Humility of spirit is the price of truth. How plainly God tells us this through the lips of the wise Solomon, when he says: "Seest thou a man wise in his own conceit; there is more hope for a fool than of him."

God wants us to come to the knowledge of the truth, and the truth will make us free. It will enable us to assure our hearts before him, and it will prove an unmeasurable blessing.

THE DUTY OF JOY

It is our duty to make religion welcome by making it winsome. The apostle said, "Believing, we rejoice." Do we?

We owe this duty of joy, for one thing, for religion's sake. Christianity would get much impulse forward if it could be everywhere so commended that people would learn that it is not only not opposed to pleasure, but is the very greatest source of pleasure. We owe this duty of joy also for Christ's sake. It is a way of highly honoring him, thus showing forth the delights of following such a Master. You owe this duty of joy, too, for your own sake. You owe it to yourself to be happy in your own religion. You are cheating yourself out of a great privilege when you are not.

We owe this duty of joy, finally, for others' sakes. We owe it in the way both of helping Christians to be glad, and of inclining those who are not Christians to enter upon religion's way of pleasantness. We believe ministers are usually happy. It is a duty so to be. It is a privilege and a power.

THY KINGDOM COME

A soldier of the English army declared that they could place a proclamation given to them in the hand of every soul in the world in eighteen months. The Church of Christ has failed to do it in eighteen hundred years. But the happy sign is that she is

waking up to the consciousness that she can do it. We believe that it will speedily be done. When the Carthaginian troops were investing Rome, the spot outside the walls on which stood the tent of Hannibal, the dread invader, was up for sale at auction in the Forum. After a brisk competition it was knocked down to a citizen who bid for it a large sum of money. He and the other bidders had faith in the triumph of their armies, although the foe was thundering at the gates. Such faith ought every Christian to have in the redemption of this whole world to Christ, since it has been given to him for his inheritance. All who call themselves Christians should see to it that the work is sustained, and should manifest the same faith in the triumph of their city, though the enemy had shut them up within its walls. Let us take God at his word and work and live and give accordingly. It is our privilege as pastors to inspire in our people this faith.

PECULIAR PEOPLE

This term "peculiar people" is Biblical. It is used in the Epistle to Titus. It does not mean, as some people think, that Christians are to be peculiar in the sense that they are to be odd or queer or unlike others. The meaning is that Christians are Christ's peculiar people in the sense that they belong particularly, or peculiarly to him. They are his peculiar property in the sense that they belong to him alone, and do not belong to another. Yet Christians are peculiar in the fact that they acknowledge Christ's ownership, that they have been purchased, redeemed by him. Such being the fact, it may be inferred that they will be unlike others in conduct and manner of living. Recognizing that they are "not their own" that they "are bought with a price," even "the precious blood of Christ," they will surely aim to "glorify God in their bodies and their spirits, which are his." If they succeed in any fair degree this will surely make them different in many ways from the people of the world who pay little, if any, attention to God's claims. So after all, there is a sense in which God's people are peculiar.

They are peculiar in humility. Christians are or should be humble. No matter what their station or talents or circumstances Christians should be distinguished for their humility. Indeed, true Christians are humble. They are conscious of their sins. They are conscious of their own weakness and of how much they owe to Christ in view of his saving mercy. They will ask, "Why should the spirit of mortal be proud?" They are not haughty or proud or scornful. They are meek under injuries, patient under provocations, forgiving toward those who wrong them, cheerful and hopeful under adversity, long-suffering and full of compassion and kindness. In these respects Christians are or ought to be peculiar.

Then, too, they are peculiar in manner of living. Not alone is their inner disposition changed, but their outward conduct also is changed. They are "zealous for good works." They live to do good, not simply to enjoy life. They try to lay up treasures in heaven, to be "rich toward God"

rather than rich in earthly possessions. They seek to please God rather than men. No matter how poor they are, they have the bearing of self-respect; no matter how rich they are, they are not luxurious and extravagant. They make no show, no ostentatious display. In everything they try to live a simple life and to practice self-restraint and economy. They save that they may give. They restrain their desires for self-indulgence that they may have the means to help others and forward the cause of their Master. In all or nearly all of these respects they are quite different from the worldly and are therefore marked as somewhat peculiar.

Then also, true Christians are peculiar in their conversation. Their speech is "with grace seasoned with salt." They let no filthy communication proceed out of their mouths. They speak a pure language, as becometh saints. It may not be a more grammatical language, though they will try to speak in all things correctly, but it will be the language of those who are trying to honor Christ in all they say. Let any one try so to use his tongue and it will soon mark him as peculiar. Let no one be ashamed to be peculiar for such a reason—because he displays the candor, the seriousness, the charity, the purity which should characterize the conversation of a disciple of Christ.

Christians are, or well may be, peculiar also in their amusements. If they are really devoted followers of Christ they will seem quite peculiar in these days of laxity. There are a good many places earnest and devoted Christians will not go, a good many things such Christians will not do, and the worldly will say they are "very peculiar" because they will not go where invited, or do what they are asked to do. Christians may and do enjoy themselves; but they cannot and do not enjoy sights that soil the soul, sounds that bring suggestions of evil, or indulgences that lower spiritual tone and draw away from Christ. This may mark them as peculiar, but nevertheless they are happier in Christ's approval than in ever so much self-indulgence.

Christians are peculiar, especially, in their aim of life. It is to do good. They are "zealous of good works." The primary meaning of the word zeal is to boil. It implies the opposite of coldness, lukewarmness, inactivity. By zeal is meant passionate ardor in the pursuit of anything, eagerness in favor of a person or a cause. The foundation of true Christian zeal is love to the Lord Jesus Christ. "The love of Christ constraineth us." "We love him because he first loved us." At a missionary meeting in Edinburgh, Scotland, the Rev. W. C. Bunning related that a friend of his was once riding between Glasgow and Greenock, when the train began to go very slow, and at length stood still. The gentleman got out, and, going up to the engine, said to the engineer, "What's the matter? Have you run out of water?" "No," was the reply, "we have plenty of water but its nae boiling." Zeal is heat; it is what makes the water boil; it is what moves the world; it is what moves the disciples of Christ in their efforts

to bless the world. And because Christians are so earnestly interested in the work of Christ and for the sake of Christ, if they are so enlisted, they are often thought peculiar.

If any one suffer as a Christian by being considered or called "peculiar," let him not be ashamed.

SALARIES OF MINISTERS

From its beginning *The Expositor* has been an advocate of adequate salaries for ministers. An editor was going home in his auto. On the way he invited a workman, also homeward bound at the end of the day, to ride. As they were passing a great church whose pastor was well known, the workman, who proved to be a steam pipe-fitter and coverer, remarked: "That is a big church and I presume the pastor gets a big salary."

The steam-fitter told his own story. He had a family that "took every cent of his annual income of five thousand dollars," and "he could not live on a cent less." He was going to give his children a common school education and then let them shift for themselves. But he whistled expressively when he was told that the big salary of the big preacher was just one thousand more than his own.

Yes, but the average minister lives on less than half that steam-fitter's income; not a few on one-fourth of it. Yes, he lives on it. And the average minister will find a way or make one to see his children through college. The story of how some parsonage homes have put their children through college would fill a big American magazine full of real human-interest-success stories. But they do it.

That steam-fitter worked six months to learn his trade and was earning money all the time he was learning the business. The big preacher had gone to academy and college six years, and paid the freight mile by mile, or perhaps is still paying it.

The steam-fitter is a "good scout;" we have a feeling that he will never say "big salary" as he goes by that church again. Instead, he will take off his hat to his brother workman, who toils terribly seven days and seven nights a week at about his own wage.

If the man who wraps asbestos about our steam pipes is worth five thousand dollars a year, how much is that man worth who is the acknowledged moral and spiritual leader of a great community?

At the same time we would not measure all by dollars and cents. The minister has rewards. Nevertheless churches have no right to starve him.

EATING BETWEEN MEALS

Rev. George A. Lawson, of Somerville, Mass., writes: "I am not satisfied with one issue per month; the time between feasts is too long. I have been a subscriber to *The Expositor* ever since it was first published with the exception of during the war, when I was overseas. It always has brought help and inspiration and is today more valuable than ever before."

A CAPITAL SCHEME A SONG OF DEGREES

E. M. Martinson, Delphi, Ind.

(These were evidently men of letters. Said one: "Your college men seem to take life rather easy." "Yes," said the other, "even when we graduate we do it by degrees.")

"The way these colleges scatter around their degrees is absolutely nauseating; every Tom, Dick and Harry with a little cheap notoriety can figure on getting one. The whole system is absolutely indefensible. Don't you think so?" So said one brother to another, as they stood in conversation. "Yes," said the other, "I didn't get one either."

A man had three degrees. A friend being asked how it was answered: "Well, the third was given him because he had two, the second because he had one, and the first because he had none." This is the month of degrees, the commencement season. A contributor to *The Expositor* has worked out a Capital Scheme which he calls a Song of Degrees. It is timely and it is ingenious. We let our readers enjoy it with us.—Eds.)

The preacher has no E Z life,
And if he would X L,
Must B. A. hero in the strife,
Or B. D.-feated well.

He must R. A. himself with art,
And M. A.-nate success,
Or ev'ry D. D. does will start
The slide, sure S. D.-stress

And Sc. D.-ply studies man,
To know each K. C. greet
As P. D. learning he must scan,
To B. N. S.-tor meet.

But F. R. S.-ted in his work,
Or S. T. D.-ous he seem,
He must B. S. willing to smirk
At R. P. D.-mons scream.

And F. G. S.-timate his chance
To B. C.-cure and calm,
'Twill bring fresh O. D.-um perchance,
J. U. D.-spair of balm!

Though he must still B. L.-der named,
Or Double L. D.-clare
Him for great learning to B famed,
E S (He has) but frugal fare.

(Bachelor of Arts, Bachelor of Divinity, Registered Artist, Master of Arts, Doctor of Divinity, Doctor of Science, King's Council, Doctor of Philosophy, Bachelor of Natural Science, Fellow Royal Society, Doctor Sacred Theology, Bachelor of Science, Doctor of Political Science, Fellow Geographical Society, Bachelor of Chemistry, Doctor of Oratory, Doctor of Canon and Civil Law, Bachelor of Letters, Doctor of Laws.)

THE GLORY WAY

C. EARLE REBSTOCK

FANNY MAY MYERS

1. When we all get to heav-en what a sight we'll see, When we walk with
 2. When we see the gates so white and clear, There see the
 3. Oh! the home o-ver there where I shall dwell, With my Sav - iour

Je - sus, oh, the joy 'twill be! We shall all wear gar-ments of a
 throng and hear them cheer; We shall greet our Sav - iour who has
 King, Him my joys to tell, How the stars do shine o'er my

spot - less white, There dwell in the cit - y where they know no night.
 loved us so, The One who helped us van - quish ev - 'ry foe.
 heav'n - ly home, There hear my Je - sus say that all is well.

D.S.—Who walks with me the whole way thru.
 CHORUS.

Oh! the glo - ry way is the way for me, Where I shall dwell for e-

ter - ni - ty; 'Tis a lov - ing Sav - iour is my friend so true,

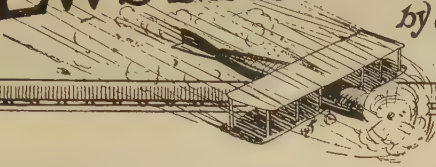
Copyright 1924, by C. Earle Rebstock, Jersey Shore, Pa.

(Note: Not long since the author of the words of the above gospel song, Mr. C. Earle Rebstock, heard sermon in which the path to heaven was spoken of as "The Glory Way." Immediately the words of the above hymn came to him. He is an active Christian, a lover of sacred music and member of a church choir. The composer of the music, Fanny May Myers, is a gifted pianist of the gospel hymn type. A few of her compositions have been issued; but a collection is soon to appear. She is a member of the same choir with the author of the words of the above hymn, the Walnut Street Baptist Church, Jersey Shore, Pa. We have not asked, but are quite sure copies of this hymn with the music can be had of Mr. Rebstock at a very reasonable price.—Eds. *The Expositor*.)

VIEWS FROM OUR AIRPLANE

by the

Sky Pilot



The Sky Pilot believes that the sermon that aims at nothing always hits it.

EVANGELIZE THE COMMUNITY

The ministry cannot evangelize the community. Every Christian should be an evangelist, and many a minister is carrying a crushing load while his own people stand afar off and discuss the present condition of the church. There are too many spectators in our churches and not enough participants. So opines the Sky Pilot.

RESPONSIBILITY

The Gospel is not reform; it is redemption. The preacher is not a diplomat, but a herald. He is not a philanthropist, but a prophet. He is not a sociologist, but a saviour. He must be a man among men, but first of all he must be a man of God. He is a specialist in the sphere of the spiritual.

PREACHER

Do not look on the dark side of things, for there is a bright side, and God is on that side. Samuel Johnson used to say that it was worth a thousand pounds a year to look on the bright side. Do it and you will always have this additional income! The discouraged preacher never leads a victorious host. It is impossible for the hopeless one to inspire confidence and hope in others. Believe in yourself, more in your people, and most in your Lord. The note of victory in your message will not only change the atmosphere, but will change conditions. The field that has no difficulties has no opportunities.

PREACHING, PLAIN OR PROFOUND?

The Sky Pilot recently came across a story which has a point for preachers. An Englishman was crossing the Channel to France, and was much disturbed by the fact that he could not understand a word of the French language. He was met at the depot by a Frenchman and the driver of the bus talked to him in French. When he got to the hotel he found nothing but the French language there, and a man with French language took him to his room at night. He was almost exhausted because of his incapacity to understand anything that was being said to him, and in sad mind he went to sleep. In the morning he woke up hearing a rooster crow. "Thank goodness," said he, "there's some English at last!" And what a relief it is after hearing some men talk in learned technicalities foreign to our capacity to suddenly hear something the plainest people can understand! I know only of one use for words, and that is to let men know what you mean.

BEWARE!

"Ma," said a little girl to her mother on returning from church, "I like our minister when he comes to see us, but I don't like to hear him preach." On being asked why, her response was, "His preaching sounded like scolding all the time."

A GOOD SHORT SPEECH

The ability to make a good short speech is sometimes supposed to be a work of nature and not of practice. It is like the ability to make a successful hundred yard dash, or a running long jump—one has to be built for it. Yet we do not think that shuts out the probability of success in it for others who will give attention to a few rules. The difficulties commonly are: too slow a start; too much to say; too little sparkle. It is with a short speech as it is with a bottle of Apollinaris; it should open with a pop, not hold too much, and be full of snap. A short speech isn't a big drink, but a sip, and is usually relished by awakening appetite rather than by satisfying it.

TRUTHS FOR STUDENTS

Says President Charles F. Thwing: "I am convinced that the fundamental truths of Christianity should be presented with greater constancy and larger force and more persuasiveness to the mind of college students through the ordinary methods and conditions of college life. Among such truths are: The being of God; the revelation of God through history, the revelation of God made through men's conscience and consciousness; the responsibility of men to God; the need of a Saviour for men; the heinousness of moral evil; the beauty and glory of righteousness. Let us, teachers and students, seek for the mighty power of religion in all the recreations and learning of the college."

PLEASURE AND HELP

Rev. A. A. Van Sickle, pastor of the First Baptist Church, Onaga, Kansas, writes: "I enjoy *The Expositor* very much and get much practical help from it."

HELPED ME

Rev. H. W. Hamilton, pastor of the Presbyterian Church of Cotulla, Texas, in sending in his subscription writes: "Please find enclosed my check for my sixteenth year with *The Expositor*. It has helped me to preach better and to live and serve better. Brethren, I have not seen you; but I love you for what you are doing to advance His Kingdom."

The WAYSIDE PULPIT

BULLETIN BOARD SLOGANS

BULLETIN BOARD SLOGANS

Knowledge is like cash, the more freely it is loaned the more rapidly it increases.

Go to church and be healthy in mind and soul and body.

The happiness you get in church on Sunday is a tonic for the whole week.

Delays are dangerous; examples are copied; influence is responsible—why not church attendance now and regularly?

Are you giving the church a square deal?

The faster the life the sooner the hearse.

Spasms of virtue only shock the constitution.

Only when the soul looks up can the Lord lift up. Godliness with contentment makes a spiritual millionaire.

A good many automobiles go over the top early on Sunday morning into the enemy's country.

He who makes two Christians grow where one grew before is a benefactor of the race.

Self-restraint is the flange that keeps character on the track.

Every crook is a straight man bent by sin.

When a man is set in his ways he is not likely to hatch out new ideas.

Let the other fellow talk occasionally; you can't learn much by listening to yourself all the time.

Some people don't like anything, they simply dislike some things more than others.

The brook of kindness is apt to flow into the river of success.

Trying to make life easy is often what makes it difficult.

Hard times are made harder by soft tastes.

Faith removes mountains or tunnels through.

By God's order moral evil is its own executioner.

Optimism is one of the chief members of the faith family.

The pastor finds more sleeping sickness than does the physician.

No man can who thinks he can't.

There is no defeat until the soul is conquered.

A man is like he thinks, not like he thinks he thinks.

Fewer troubles come by the pint than formerly.

The distance is not great from a pet lamb to a black sheep.

The babies in a good many modern homes meow and bark.

It takes a well-rounded life to give the Lord a square deal.

The best way to keep one's energy is to expend it.

"To find time," remarked an industrious man, "never lose it."

Life's heaviest burden is to have nothing to carry.

The measure of ability is the measure of responsibility.

The greatest danger to free speech is that so many who have it are too free with it.

Lives are lost in the wilderness of sin because they do not carry a compass.

The largest room and the one least occupied is at the top.

The worst wildcat investment is to invest one's life in the service of the devil.

The man who sits around waiting to see what Congress is going to do for him had better get a soft cushion.

If the outlook is dark try the up-look.

The man who makes his own god would not want to be left alone with him in the dark.

It is a sad religion that is never strong except when its owner is sick.

Christ says to you, Come, Pray and Hear; Go, Tell, and Do.

Stranger, you have a friend in here—our heavenly Father.

If you will make a place for God in your life here, he will make a place for you hereafter.

Let us go to church that we may be ready for and feel at home when we reach the church of the redeemed in Heaven.

IMMIGRANTS YOU CAN EAT

The Onion came from Egypt.

The Chestnut came from Italy.

The Nettle is a native of Europe.

The Citron came from Greece.

Oats originated in Northern Africa.

Parsley was first known in Sardinia.

Spinach came from Arabia.

Walnuts from Persia.

Peaches from Persia.

Cucumbers from the East Indies.

The Quince from Crete.

The Pear from Europe.

The Apple from Europe.

Rye from Siberia.

Celery originated in Germany.

Peas came from Egypt.

The Horse-Chestnut is a native of Thibet.

To give a little color and spice to your program have different members of your society or class stand, each holding one of these products, and tell from what country her "good thing" comes and one interesting thing about its history or cultivation.—*Presbyterian of the South.*

Methods of Church Work

REV. E. A. KING, D.D., Editor

June is the month of weddings, of commencements, Children's Day in the church and Sunday School.

There is one very important thing about marriages. Ministers cannot be too careful in regard to the legal aspects of their weddings. The licenses should be secured and certificates filled in and signed before the actual wedding service so that in the excitement that follows nothing important be omitted. The clergyman's certificate should be returned to the Court immediately so that no possible legal trouble can come to the minister or to the newly married couple.

June is the month to plan for summer work, for the Vacation Daily Bible School, for conferences and out-door activities. It is also the month for the minister to consider seriously his own vacation.

We thank the large number of readers who have sent in samples of their Lenten and Easter printed matter. It is very helpful to have these things. Church calendars are also valuable because they contain so many side-lights on the work of the church. Every once in a while some one sends us a brief written account of something especially interesting in the line of prayer meeting methods, or work with boys or money raising successes or mortgage-burning programs. It all helps to make this department more useful to the brethren. Send all such material to the editor of this department, Dr. Elisha A. King, 1618 Drexel avenue, Miami Beach, Fla.

THE SPIRIT OF CHILDREN'S DAY

Rev. William Ewing, D.D.

The thought of Children's Day is that the church shall give its best to the children in its community and in all the world. The life of every child should be brighter because we have a Children's Day. If there are those who do not come within our sanctuaries, bright-faced boys and girls as well as men and women should go to them with happy faces, flowers, songs and pictures. May not every pupil within the school make two or three who are outside, brighter, happier and better? On Children's Day we may do something to bring some cheer and some joy to those who have less than ourselves. It is not what we get but what we give to others that will make Children's Day the greatest blessing.

"MAKE WAY FOR THE CHILDREN"

This illustration is taken from a mimeographed church bulletin issued as a Children's Day number by Zion Evangelical Church of Newburg, Indiana. Everything else in the magazine is mimeographed

except this cut and a page of advertisements. Such an illustration printed on the calendar or on an invitation or in the newspaper "ad" would be very effective. You may secure one of these cuts from *The Expositor* for \$1.00.



BRINGING THE CHILDREN TO THE FRONT

In the "Grace Church Messenger," of Grace Church, St. Johnsbury, Vt., there is a beautiful panel of babies' pictures printed on the front page. Under it are the words, "Future Members of Grace Church." Then under that it says "Here are some of the little ones to be baptized Children's Day Morning." Their names are given.

A part of the day's program should consist of the baptism or dedication of children where the rite of child baptism is observed.

THE GIVING OF BIBLES TO CHILDREN

There is no better time to present Bibles to children than on Children's Sunday. Some

churches have established this custom. They plan to give a Bible to every child that joins the church or is promoted to the Junior department, or is of a certain age. The custom is a splendid one and it almost always insures a child's interest in the Bible and it is kept for many years. In some cases it is the only Bible children have. The church can do no greater service than to see that every child in the parish or even in the community has a Bible.

THE APPEAL OF THE CHILD

Experience has shown that people in general are very much interested in children. We suggest that on Children's Day photographs be taken of their activities. Some churches may be fortunate enough to use the motion picture camera. We know of several who have had films made. They can be used at annual meetings and conferences. Then these pictures may be made into lantern slides or cuts for illustrating printed matter.

In our campaign for funds to build our community house we used several such pictures of children to great advantage. Our slogan was "A City's Greatest Asset. Its Young People."

SUMMER SUNDAY LUNCHES

In South Dakota the Congregational Church of Newell is not afraid of attempting things that are different. This new thing is the serving of lunch after the morning church service.

The people bring their lunch and sit down together at the tables in the social rooms of the church. Ordinarily about 100 share in this Sunday noon meal. People are asked to bring just one article of food in quantity sufficient to make a meal for their whole family. There is plenty and a variety secured by the number of people who come. The coffee is piping hot from the parsonage, cream comes from the country, bread is made into sandwiches; then there is the usual variety of pickles, cakes, doughnuts, pies, home-grown strawberries, radishes, lettuce, milk and cold water, too. In ten minutes after the benediction, grace is spoken over the prepared table, and in an incredibly short time the whole company is enjoying the social hour.

We wonder why this would not help to make the Sunday morning service in many a country parish a greater success.

HOW I SPEND MY SUMMERS

Rev. Paul Brosy, Goshen, Indiana

When the long summer has come and the Vespers are over with, I then begin to get ready for another year. In the mornings I prepare my sermons as usual. In the afternoons I invariably go fishing. It is on these fishing expeditions that I catch a good many fish and also suggestions and inspirations for the coming winter. By means of these newly-acquired thoughts I work out my Lenten-tide program, and my series of sermons for Vespers. In the evenings I transfer these things to my note-book. When the summer is over, my note-book is filled with good things for the new Church Year. It contains my subjects, texts, temporary outlines, and even my hymns; also

plans for work which I want the church and the various organizations to undertake. Thus, when the new Church Year begins, I am almost a free man. As each Sunday comes, I simply consult my plan-book, and there it is, looking at me with a welcome smile. There is no scratching of the head, not biting of the pencil, no worried look, no wondering about what to preach and sing and accomplish.

Furthermore, I read the best books I can get during the summer. This builds me up and gives me material for future work. I usually study some special book and line of thought intensively; but I also read fifteen or twenty good books on top of that. Last summer I studied the confessional symbols of my Church. This summer I think it shall be Seeberger's "History of Dogma."

UNION SERVICES FOR THE SUMMER

At Beaver Dam, Wisconsin, the Baptist and Methodist churches united last year for the summer. They began in June. For the first month the sermons were by Rev. C. Walter Smith, pastor of the Baptist church. The general theme was "Little Journeys on Life's Sea." The separate themes were as follows:

"The Call of the Deep"
 "Uncharted Seas"
 "Reefs of Jeopardy"
 "Isles of Safety"
 "Ports of Destiny"

The slogan of these services was "The boundless ocean of God's love."

A PROGRAM FOR THE COMMUNION SERVICE

The Reformed Church of Akron, Ohio, recently used a most interesting program for its communion service. It was in two parts.

Part I—The Call to Worship

Prelude
 Processional—"Holy, Holy, Holy."
 Invocation
 Anthem—"God Calling Yet"—*Ruebush*
 Confession of the Creed
 Prayer
 Announcements
 Morning Offering:
 Consecration Hymn—"We Give Thee But Thine Own"
 Consecratory Prayer
 Offertory
 Reception of Members
 Preparatory Service

Part II—The Last Day

The Disciples Prepare for the Farewell Banquet
 Scripture—Mark 14:12-21
 Congregation—Hymn—"The Lord's Supper"
 Jesus Breaks the Bread
 Scripture—Mark 14:22
 Congregation—"Break Thou the Bread of Life," first stanza
 Ministry of the Bread
 Jesus Passes the Wine Cup
 Scripture—1 Cor. 11:25-29
 Choir—"This is My Blood," second stanza

Ministry of the Wine
 Midnight in Gethsemane
 Scripture—Mark 14:32-42
 Choir " 'Tis Midnight," first three stanzas
 The Triumphant Cross
 Scripture—Mark 15:33-39
 Congregation—"In the Cross of Christ I Glory"
 Prayer of Thanksgiving
 Benediction—Triple Amen
 Recessional—"Fairest Lord Jesus"

A FESTIVAL OF SONG

Prof. H. Augustine Smith of the Boston University is doing great service for the churches in educating them in regard to hymn singing. Not long ago we saw him take charge of a Sunday evening congregation. He had three typewritten sheets of hymns arranged in a sort of sequence and the audience had copies in their hands.

The first sheet of songs contained such hymns as, "Nearer My God to Thee," "Lead on O King Eternal," "O Beautiful for Spacious Skies," and "Hail to the Lord's Anointed." The second page began with "Faith of Our Fathers," followed by reading a passage from eleventh of Hebrews. This chapter was broken up into bits and between each part there was a reading. The third page was on the plan of the second.

Dr. Smith believes that the congregation should have some opportunity of self-expression besides just singing. He even has them take some part in a simple pageant that requires many actors. The idea is to interest all and make them feel that they are bearing their part in the service. The service referred to is copyrighted by Dr. Smith, but any minister can work out his own program. We commend the following books to any who are trying to make their music better. "Better Music in Our Churches" by John M. Walker and "Church Music and Worship," by Earl E. Harper.

VARIATION IN WEEKLY CALENDAR

Rev. L. B. Walker, Saco, Maine

I have worked on the theory that a calendar which presented each week a totally different appearance would meet with highly satisfactory results. During the last year I have carried this theory into execution and the results obtained have been most gratifying. Last Sunday out of 1400 calendars distributed there were only 18 left in the pews. We have some in specially marked envelopes placed on tables ready for mailing and this has been a most successful means of advertising. Copies are left in the Hotels in Saco, Biddeford and Portland on Saturday night and have met with excellent results. During the last few weeks I have been using the front page for an advertising medium. The cut of the church is to my mind all right at certain times, but the front page can be used to better advantage.

I have profited much during the past years by *The Expositor* and its accounts of successful methods employed by other ministers. Many of these I have put into use and have helped me greatly in building up the great congregation averaging 1400 that crowds this church every

Sunday night. Little novelties in the performance of a service are always a great drawing card.

HOW ONE CHURCH DIRECTS RELIGIOUS EDUCATION

The University Place Methodist Church, Nebraska, has taken Religious Education seriously. In a recent statement made by the Board of Religious Education we find the following refreshing information:

I. Enrollment of Teachers.

No person shall be enrolled as a teacher in our church school until his name is submitted to the committee on Religious Education, by the superintendent in whose department the prospective teacher is to teach, and is recommended by this committee as a suitable and qualified person to teach in the department from which the recommendation comes. It is understood that this does not refer to substitute teachers or to persons who may take classes temporarily in the absence of the regular teachers.

II. Professional Librarian.

The Sunday School Board shall elect a Professional Librarian whose duties shall be as follows:

The purchasing of one book a month on some phase of religious education such as a teacher training text, departmental management, pageantry and dramatization. This book is to be paid for out of the Sunday School funds and is to be kept in the Sunday School library under the supervision of the professional librarian. We further recommend:

1st, That he see that each officer and teacher in the school either attends a class in teacher training during the year, or reads one book each year and writes a review of the book of not less than five hundred words.

2d, That he report at each Sunday School Board meeting the number of books in the library, the names and nature of new books received, and the names of officers and teachers who have read books from the library since the last meeting of the Board.

III. Director of Pageantry and Dramatization.

The Sunday School Board shall elect a director of pageantry and religious dramatization who shall act as a clearing house for books and pamphlets on dramatic activities, and shall act as advisor to the several departmental superintendents in their efforts of pageantry and dramatization.

IV. Developing Leadership.

We recommend that in all departments above the Junior, the pupils themselves have complete charge of their opening exercises, with the president of the department as the presiding officer, and all under the direction of the departmental superintendent.

MORE INFORMATION ABOUT THE ORDER OF THE FISH

Dr. George V. McClure, Seattle

We started the Order of the Fish as a means of uniting our young people more securely to the church. It has worked quite beyond our expectations until now we have branches all over the

United States and Canada. Our Grand Guardian of the Net has asked me to send you some news concerning the organization. Of course in getting the Ritual, etc., it has taken quite a lot of work which the young people have done by themselves, but it really has worked wonders in welding the young people to the church. I had over seventy high school and University young people unite with the church at one time, most of it was due to this Order of the Fish.

The demand for information regarding the "Order of the Fish" for young people has been so heavy that we have been unable to answer requests for information which did not enclose a stamped and addressed envelope.

A new and less wasteful plan will give our inquirers more information without a long series of correspondence. Address all letters to Edward G. Hitt, Grand Guardian of the Net, 3951 Angeline street, Seattle, Wash.

DON'TS FOR YOUNG CHRISTIANS

A delightful little booklet with the above title is from the pen of Rev. E. H. Gerhart, D. D., Shamakin, Pa. We reproduce the short, pithy headings of the fourteen paragraphs. These would make excellent topics for a series of talks to boys:

1. Don't waste your time.
2. Don't waste your anger.
3. Don't waste your life.
4. Don't waste your breath.
5. Don't grumble.
6. Don't waste your joy.
7. Don't be snappish.
8. Don't pity yourself.
9. Don't waste your sorrow.
10. Don't waste your love.
11. Don't trifle.
12. Don't gossip.
13. Don't scoff.
14. Don't be consoriorous.

This would make a splendid tract to distribute in any church. If you send for samples enclose five cents in stamps.

AN ANNUAL MEETING IN JAPAN

One of our readers in Japan sends us a card announcing the annual meeting of the Tokyo Union Church. The keynote on the card is "Co-operation and Enthusiasm." In one corner is an amusing illustration of a male quartet all singing together. Under it are the words, "Now! All together Boys!" The pastor is Rev. P. P. W. Ziemann.

THE SILENT PULPIT

Rev. W. F. Wefer, pastor of the First Presbyterian Church, Dayton, N. J., publishes what he calls "The Silent Pulpit." He has a supply of blank mimeograph paper printed at the top with one of the Presbyterian publicity semi-circular cuts, and each week he sends out helpful messages to the people of Dayton. In a recent letter he says, "Our community is divided into districts and the members of our Pioneer Clan Boys' Club act as messengers to deliver the "specials."

SAY ANTHEM AND BE DONE WITH IT

Why do church bulletins persist in giving the name of Offertory to the anthem sung at Sabbath worship during or after the passing of the collection plates? That term has its appropriate place in the Roman mass, because the mass is conceived of as the repetition of the sacrifice of Christ upon the cross, and the elevation of the host is therefore an offering unto God. And perhaps the collection of money gifts at a Protestant service of worship might be termed an offertory, if it were thought to stand for actual sacrifice on the part of the givers. It is not, however, the collection but the anthem sung at the time of the collection which common Protestant usage designates as offertory. Why then should there be such universal persistency in the use of a term so utterly inappropriate?

Call it a solo or duet or quartet or anthem or whatever it is and leave the word offertory to the Roman Catholics, to whom historically and ritualistically it justly belongs.—*The Continent*.

PRINT THIS ON YOUR CALENDAR

The Church

The church is the noblest and the best organization in the world.

It furnishes the best examples of righteously living.

It produces the finest specimens of character of which this world has any knowledge.

It is one sure and steadfast promoter and supporter of reform.

It started all in the stir that there has been in China.

It was the awakening power in India and Japan.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

It sympathizes with the weak, the wronged and oppressed and pleads for social justice more than any other institution.

It stands most universally and uncompromisingly for the right and against the wrong.

It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings and what all must face—death.

The aim of the church is to proclaim the gospel throughout the whole world.

Give the church your best service. Christ loved the church and gave himself for it. Live by the church, stand by the church and die by the church.—*Exchange*.

ESTABLISHING A CHURCH'S CREDIT

Too much cannot be said about the importance of good business methods in a church. This is how one church attends to its business.

The minister acts as the general manager of the corporation. All bills are sent to him. He examines them and passes on them. Printed

vouchers in blank form are made out by his secretary. These are recorded in a voucher book and posted under proper budget departments. The vouchers contain a letter in blank to accompany the check. These are taken to the chairman of the board of trustees who signs them and takes them to the treasurer who pays the bills. This is done on the first day of each month the year through.

A careful budget is made out at the beginning of the year and adopted by vote of the church at its annual meeting. This is divided into departments with appropriations for the year. The treasurer makes monthly reports to the trustees.

An assistant treasurer takes charge of the Sunday offerings. He and the secretary count each offering at the church. On Monday he deposits the money at the bank. He reports on a special blank what he received and deposited that day to the minister who files it.

By a special system pledges are collected weekly, quarterly or otherwise; printed acknowledgements are sent promptly to the subscribers.

There are at the bank three savings accounts. One is an Emergency Fund, in which something is placed at the close of each year, a Deacon's Fund, representing the Communion offerings for charity within the membership, and another fund for general charity for the use of the pastor whenever he needs money to relieve serious cases of want in his parish.

REUNION COMMUNION SERVICE

Colleges hold re-union services, other types of reunion are also held, why not a Communion re-union? Rev. John B. Lewis, pastor of The First Congregational Church, East Longmeadow, Mass., held such a service last June, and it seems to us that June is a good month for such a service. We reproduce Mr. Lewis' letter of invitation: Dear Friends:

For some time I have been thinking how good it would be if all those who have united with this church during the past five years could meet together for a Reunion Communion Service. The total number is 112. Of these four have died an eighteen others have left town. It is worth trying and I earnestly invite you to attend church on Sunday, July 16th at 10:45.

Recently I found this clipping which I pass on:

My Church

"It represents Christ's best gift to me. I have united with it in solemn covenant that it shall have my *best* in attendance, prayer, service, sacrifice, zeal, giving, patience, *love*. To be loyal to Him I must be loyal to it."

If you are away or cannot attend may I please hear from you in order to know of your continued interest.

Cordially your pastor,

HOW ONE MINISTER PROVIDES A CALENDAR

Rev. J. R. Walter, Powell, Wyoming
In *The Expositor* (the most helpful magazine I

read) you urge ministers to pass on ideas, so I mention our calendar which I enclose. This weekly publication has done more than any other one thing to put across the program of our church and sustain it through a period of economic distress.

Our church was not in financial condition to carry a heavy load of advertising. Approaching several business men of town, I found them interested in this plan of advertising which we have carried on into our second year.

They pay one dollar per week for the space, being permitted to change their "ad" each week. They write their own "ads" which I collect every Thursday afternoon, giving me a chance to come into contact with business men each week. The printer gets nine dollars, two dollars is used in postage, the other dollar goes toward cuts; thus twelve dollars received makes the bulletin free to the church. A young man in the church addresses the envelopes and a young girl folds the bulletins, 200 of which we send into homes Saturday morning and 150 of which we give, presumably, to different people Sunday morning, for we mail none Saturday to regular attendants. We have a six months contract with the business men.

RE-DEDICATION OF A CHURCH

The service of re-dedication of the Ocean Avenue Congregational Church of Brooklyn, N. Y., is as follows:

The Act of Re-Dedication (The Congregation standing and participating).

Pastor: To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, source of light and life:

Congregation: We re-dedicate this house.

Pastor: For worship in prayer and song; for the ministry of the Word; for the celebration of the Holy Sacraments:

Congregation: We re-dedicate this house.

Pastor: For the comfort of those who mourn; for strength to those who are tempted; for help in all right living;

Congregation: We re-dedicate this house.

Pastor: For the unfolding, the enlightenment, and the enrichment of the mind of childhood and youth;

Congregation: We re-dedicate this house.

Pastor: For the development and preservation in cleanliness, health, and strength of the bodies of all those to whom it shall minister;

Congregation: We re-dedicate this house.

Pastor: For sheltering and guiding the youth of our homes and bosoms in purity and nobility of heart in all social contacts and activities;

Congregation: We re-dedicate this house.

Pastor: For the sanctification of the family; for the saving of men; for the giving of hope and courage to all human hearts;

Congregation: We re-dedicate this house.

Pastor: For the fostering of true patriotism; for the awakening of conscience; for aggression against evil;

Congregation: We re-dedicate this house.

Pastor: For the publishing of the glad tidings of

Jesus and his love and good-will in all lands and to all peoples of every tongue and race;

Congregation: We re-dedicate this house.

Pastor: For the reform of social wrongs till all human society is transformed into the kingdom of Heaven;

Congregation: We re-dedicate this house.

Pastor: In grateful remembrance of all who have loved and served this Church; with hearts tender for all those who have fared forth from this earthly habitation; a free-will offering of thanksgiving and praise;

Congregation: We re-dedicate this house.

Congregation and Pastor: We now, the congregation and the pastor, compassed about with a great cloud of witnesses, grateful for our heritage, remembering the sacrifices of the fathers, confessing that apart from us their work cannot be made perfect, do re-dedicate ourselves anew to the worthy worship of God in this place and to the constant service of God in the Christian service of men, in the spirit of Jesus Christ, our Lord, Amen.

Doxology.

Benediction.

Postlude.

A LETTER TO NEW COMERS

Wise and progressive ministers watch each new family as it comes to town. They secure the names and send them letters, or call and invite them to church. The following letter by Rev. J. Richmond Morgan, Fergus Falls, Minn., was sent to all the new school teachers coming into town:

My dear Friends:

On behalf of this church it is my privilege to welcome you to Fergus Falls and to express the wish that you may be very happy during your stay with us. We are very happy to offer you the services of this church and to assure you that we are more than anxious to help you in every possible way. We are hoping that you will find your place in our organization and help along our common cause.

Among the many churches of this city, you will find one to your liking. We cordially invite you to look into our church and if you think we have what you want we shall be glad to have you ally yourself with us. Ours is a Federated church, comprising Presbyterians and Congregationalists. A people that has spirit and intelligence enough to plan and carry through a federation of this kind ought to attract you.

As a church our policy is to be progressive without being radical, forward-looking without losing reverence for the past, faithful without being foggy, spiritually alert and intellectually honest. If these ideals appeal to you we invite you to join with us in our attempt at practicing them.

Believing that you are among those who have appreciated the sublime opportunity that is yours as a teacher and invoking God's blessing upon you and your work in our city, I am

Fraternally yours,

APPLICATION FOR MEMBERSHIP

The Keene, N. H., Congregational Church uses an application for membership that has points of excellence. For those who use such application blanks we present the following:

Those who desire to unite with the First Church should answer the following questions and hand to the Pastor:

Full Name.....

Street address.....

Have you ever united with a Church?.....

If so; What Church?.....

Why do you wish to unite with this Church?.....

What reason have you for believing that you are a Christian?.....

How long have you been attending this Church?.....

What special interest have you already manifested in its work?.....

Are you willing to give this Church your loyal support; to attend its services, to share in its work, and to contribute towards its expenses and benevolences?.....

Keene, N. H..... 19.....

BROADCAST THE TRUTH WITH LITERATURE

Wonderful things are accomplished by the use of tracts. Ministers who carefully select the printed messages that can be had in printed form today and mail them to their members and distribute them among the congregation by the medium of a literature table are doing a great work.

This kind of seed-sowing has been going on for years by propaganda organizations. Only recently papers were left about in this community carrying hatred and atheism everywhere. Printed poison is what it really is. During the same week someone left some printed tracts at our church on "How to be a Christian." These were passages of scriptures without comment. Recently a gentleman at the church door, after service, handed us a little booklet entitled "Liberty" by Charles E. Jefferson. It is a splendid tract on Prohibition. That man is doing much good by giving them away.

Some churches have a Literature Table. They place a bundle of books on it with a bowl beside it. The people are asked to take a book and leave at least a dime in the bowl. The books cost \$2.50, the people left \$4.00. Secure printed pamphlets of all sorts that are good and helpful and keep the table well filled. Most of the printed things are free and they get taken away and read.

Ministers can get such material from their denominational headquarters and they can have things of their own printed. It is possible sometimes to get other people to pay for having them printed. Printers' ink is a wonderful method of spreading the truth.

Some years ago the Christian Science Church did most of this. Then the various sectarian movements did it. Atheistic Societies are doing it with a will. Why not try to counteract this influence with something wholesome?

FOOTBALL EFFICIENCY CONTEST

The First Baptist Church of Fullerton, Calif., added sixty-eight new pupils to its membership in six weeks by means of a "Foot-ball Contest." The pastor of the church, Rev. S. Fraser Langford prepared the contest and rules as follows:

The Football Efficiency Contest, which we hope will be of real and lasting benefit to our Bible School, begins next Sunday at nine forty-five, and that every teacher and officer may know the conditions governing the contest, I am sending those conditions in this letter. They are as follows:

1. The side in excess of attendance will gain twelve yards on the football chart. If the same side has an excess in attendance on time at 9:45 it will be given a gain of five yards more. If the same side has less in attendance on time, it will be penalized five yards.

2. The side in excess of Church Attendance on the previous Sunday will gain ten yards.

3. The side in excess of new pupils brought in will gain twenty-five yards. The credit for bringing in the new pupil will be given to the person bringing the new pupil whether the pupil be placed in either a red or a blue class. If any person brings a new pupil for the opposite side he will notify his secretary.

The following means are suggested for building up the classes during the contest:

First: Pray for those members of the class who have dropped out and that the class may become helpful to the spiritual life of all who may be brought into it. Get several members to invite them back.

Second: Every teacher is asked to develop the friendly spirit within the class; first by the contagion of his own example, and second by trying to get every member of the class to radiate the same spirit of friendship to all who may be brought in contact with the class.

Third: Secure from your Captain or from the Pastor the names of those who may be induced to join the class and then organize the class to go to their homes with a kindly and repeated invitation to join the class until the person is induced to join.

As we are approaching the out-door season why not arrange a baseball contest or some other summer game?

VACATION DAILY BIBLE SCHOOL

This is the month to plan for the summer activities of the Sunday School. In every town of considerable size there are large numbers of children who would gladly attend a Daily Bible Church School. They have become so popular now that the educational departments of all our denominations furnish complete information. The Inter-denominational Sunday School Associations also provide everything necessary.

The Minister or Sunday School Superintendent who desires to know what material is available should send for the April, 1925, number of the "International Journal of Religious Education for Church School Workers." It is the official publication of the International Council of Religious

Education. Address all communications to Dr W. E. Rafferty, 5 South Wabash avenue, Chicago, Ill. This April number is full of informing discussions about the value, methods, and results of the Daily Vacation School. It is a rich mine of information and inspiration.

FOR YOUR CALENDAR

How to Help Build the Church

1. Be in your place unless prevented by some reason, which you can conscientiously give to your Lord and Master.

2. Pray before you come to church.

3. Pray as you are seated in the church.

4. Never engage in any conversation or act after entering the church, which will tend to divert your thoughts, or the thoughts of others, from worship.

5. During the period of meditation, thank God for our Bible School and pray his blessing upon it.

6. Never carry what you think to be the faults of any of our members, away from the church. If tempted to do so, look around and see some beautiful soul, whose life is a benediction upon you.

7. Attend Wednesday Night Prayer Meeting.

8. During the week call upon at least one member of the congregation and speak with that one about his soul's salvation.

9. Pray for our Pastor every day.

10. Tithe. Bring your envelope every Sunday morning.

* * *

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—*J. H. Jowett.*

* * *

The Church Ideal

"A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength free to all who come."

* * *

Essentials to Leadership

1. Knowledge (which is the result of instruction).

2. Power (which is the result of training).

3. Skill (which is the result of experience).

4. Character (which is the result of moral living).

5. Vision (which is the result of "the climbing life").

* * *

Cigarette advertising is to be discontinued in the "Saturday Evening Post" according to a recent announcement. This decision upon the part of the Post will cause a loss in income of \$300,000. It is further proposed to edit out of

both pictures and reading matter all reference to the cigarette. There must be some good reason for this action upon the part of this great journal. Can you guess what it is?

* * *

I was talking to Mr. Ghandi one day. I said to him, "Mahatma Ghandi, I am very anxious to see Christianity naturalized in India, not a foreign thing identified with foreign people and foreign government, but a part of the national life of India and contributing its power to India's uplift. What would you suggest that we do in order to make that possible?"

He thought a moment and then said: "If you are going to do that I would suggest to you that all you Christians, missionaries and all, must begin to live more like Christ."—*Rev. E. Stanley Jones, D.D.*

* * *

The House Inside

I have a house inside of me,
A house that people never see;
It has a door through which none pass,
And windows, but they're not of glass.

"Where do you live?" ask folks I meet;
And then I say, "On such a street;"
But still I know what's really me
Lives in a house folks never see.

And sometimes when I am to blame,
I go inside and blush for shame,
And get my mind in better frame,
And get my tongue and temper tame.

I meet my Heavenly Father there,
For he comes down to hear my prayer,
To smooth my brow and cure my care,
And make me brave to do and dare.

Then after I have been made strong,
And things made right that have been wrong,
I come outside where I belong,
And sing a new and happy song.

USE THE STEREOPTICON

Now that the motion picture has taken so much attention and become so influential the average minister thinks the stereopticon has become a back number. This is not the case at all. There has never been a time when so many splendid lantern slides were available. Ministers and churches may now be provided with very fine illustrated lectures on home and foreign missionary subjects. The ingenious minister can secure these without much expense, and by studying the slides and manuscript lectures carefully, eliminating a few and rearranging others, he can put on a series of world travel talks that will attract hundreds of people.

In many places missions are not popular. If you advertise to give an illustrated lecture on missions some of your own people will remain away, and many others will not come. If you put on one of these beautiful travel talks you get in more about missions and the power and progress of Christianity very often than by preaching a dozen

missionary sermons to small audiences. These slides are usually beautifully colored and contain a large number of educational and scenic pictures.

Almost every state university has a visual extension department. From these sources you can get many beautiful pictures, rental free. You have to pay transportation charges, of course. You can get moving picture films from these sources also. Then there are numerous slide repositories throughout the country. Perhaps the first to be investigated is that of the United States government at Washington. The agricultural department for example would co-operate with rural pastors. We cannot here name sources of supply because there are so many, and most of them are very good.

One of the newest ways of using slides is to combine them with music and readings in the Sunday evening service. *The Expositor* has printed many such services and ministers can make their own programs.

Moving pictures will never take the place of the lantern slide no matter how perfect they may become. The slide can be held before the eye for almost any length of time and the artist can make a work of art of any negative that is clear cut. If you have your own camera you can present many slide services with pictures made from your own negatives. You can use the stereopticon to illustrate the work of your church at its annual meeting. Vacation histories can be shown at evening winter parties. Gradually the stereopticon is being perfected for daylight use, and when that comes Sunday School teaching will be revolutionized. We know of no better help for the up-to-date pastor than the stereopticon and good lantern slides.

A MEMBERSHIP CAMPAIGN

A membership drive deserves as much careful attention as a campaign for money. Rev. John Richelsen, pastor of the Kenmore Presbyterian Church, of Buffalo, N. Y., has conducted such a campaign allowing two months for its operation.

He made a list of all the church members and gave each a number. Then he prepared a "Reply Form" letter which he sent to each member. This is a most excellent document that might well be used elsewhere.

Reply Form

January, 1925

Member Number-----

Confidential Information to the Pastor
Dear Pastor:

I believe the following persons might be interested in uniting with our Church for the Easter Communion. Below are the names and addresses with such information as I can give you.

The names before which I have placed a check (X) I would like to have assigned me to interview, but unless I do so check any of these names, I would prefer that someone else should invite them to become members.

Check Here

(-----) Name-----Address-----

Information-----

(-----) Name-----Address-----

Information
() Name Address
Information
Signed

Member, Kenmore Presbyterian Church
(For additional names and information use other side of this paper. Make the information as complete as possible, including whether these people are now Church members elsewhere or not, if you know. Also if you know of any of our members who could best influence them to membership.)

A GREAT BILLBOARD

In San Francisco there is a great bulletin board across the street from Howard Presbyterian church. It faces the exit from Golden Gate park where thousands of automobiles pass every day and it is illuminated all night long. On it, in addition to the name of the church stated to be "on opposite corner," is a heroic figure of Jesus, standing with his back to the onlooker and looking out over the city, whose skyline is portrayed and saying: "Be of good cheer; it is I, be not afraid." This text was chosen by the designer of the board to carry out the slogan of the church, "The Church of Good Cheer."

This board costs \$250 a month to maintain but it costs the church nothing, because the commercial firm back of it thinks a great deal of the minister. No doubt there are many business houses scattered abroad over the country that would help ministers if they would only ask them.

"USED" TOPICS FOR SERMONS

Life Stories

The Thrilling Experience of Four Young Men.
The Tragedy of a Nameless Man.—*Rev. Howard I. Stewart, First Baptist Church, Norfolk, Va*

Gleanings From Galatians

A Divine Gospel. Gal. 1:11, 12.
Paul's Personal Experience. Gal. 1:13-24.
A Deserved Rebuke. Gal. 2:11-14.
Doing or Believing. Gal. 3:2 f.
Racial Lines Eradicated. Gal. 3:26:29.
The Law of Harvest. Gal. 6:8, 9.
The Thing That Matters Most. Gal. 6:14, 15.
—*Rev. George Albert Lawson.*

Portraits of Christ in Hebrews

The Attractive Christ.
The Majestic Christ.
The Priestly Christ.
The Suffering Christ.
The Redeeming Christ.
The Expectant Christ.
The Changeless Christ.
The All Sufficient Christ.
The Living Christ.
—*Rev. P. P. W. Ziemann, Tokyo, Japan.*

Sermons on the Bible in the Home

The Bible and Courtship.
The Bible and Husband and Wife.
The Bible and Parent and Child.
The Bible and Brother and Sister.
The Bible and the In-Laws.
The Bible and the Unmarried.

Never too hot

North or South, for any Church to be alive and alert, IF the folk are persistently reminded of what is coming, informed of what is at hand, and gently urged to activity. For simple, adaptable, inexpensive material and method, write

GEORGE H. CROW

Maiden Rock, Wisconsin



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars.
Our plan provides a paper for your church without cost to you.

The National Religious Press
Grand Rapids, Mich.

REAL SERMON HELPS

Practical Sermon Outlines, 20 for \$1. Will offer real help to busy pastors.

SPECIAL—Bottle Sermon. A unique Object Sermon, 25c. One brother writes: "They are excellent. Be sure to keep me posted when others are issued as I intend to get copies of everything you issue."

Another: "Think they are fine, just what I have been looking for. Put me down for the next ones you get out."

G. A. ECKSTRAND

LOSTANT, ILL.

The Bible and the Unhappy Home.

The Bible and the Happy Home.

—*Rev. H. W. Tiffany.*

A Series of Home Sermons

What a Young Man Can Expect of the Young Woman He Marries.

What a Young Woman Can Expect of the Young Man She Weds.

What a Father Can Ask of His Son.

What a Son Should Expect of His Father.

—*Rev. E. L. Loomis, South Boston.*

Morning

To the Children: When the King Came.

To the Adults: The Choice of Barabbas.

Evening

The Kiss of Betrayal.

—*Rev. William T. Paterson, Presbyterian Church, Norwood, O.*

The Body and the Members.

The Dynamic of Christianity.

What the Bible Says About What We Are.

The Heritage of the Holy

The Supreme Passion.

What is the Soul, and Where Does it Go?

The Law of Thy Mother.

The Mercies of God.

The Mission of the Coming King.

The Silences of God.

The Power of an Endless Life.

—*Rev. C. D. Darling, Westminster Presbyterian Church, Waterloo, Iowa.*

Unescapable Immortality.—*Rev. A. A. Stockdale, First Congregational Church, Toledo, O.*

Contagious Christianity.

The Best Guide.

—*Rev. Stewart Long, Baptist Church, Richmond, Ind.*

The Seated Christ.
 The Measure of a Man.
 The Town You Live In.
 The Taming of a Wild Man.
 The Richest Man in St. Louis.
 —*Rev. Henry Alford Porter, Third Baptist Church, St. Louis, Mo.*
 A Deleted Gospel.
 A Pet Sin.
 —*Rev. James Daniel Martin, Seymour, Ind.*

Sermons on Men—With Musical Suggestions

"Friendless Men," John 5:7.
 Chorus: "These Are They," Stair.
 "Interested Men," Matt. 9:36.
 Chorus: "Like as a Father," Hatton.
 "Speechless Men," John 8:7.
 Chorus: "The Lost Chord," Sullivan Brewer.
 "Shining Men," Matt. 5:16.
 Chorus: "Even Me," Warren.
 "Praying Men," Acts 6:4.
 Chorus: "The Lord is Exalted," West.
 "Witnessing Men," Acts 14:17.
 Chorus: "Lord, I Have Loved," Torrance.
 —*Rev. W. F. Padgett, Evansville Ind.*

Series of Biographical Sermons

St. Augustine
 The Confessions
 "Thou hast made us for Thyself and we cannot rest until we rest in Thee."
 Dante
 The Divine Comedy
 "In His will is our peace."
 Thomas a Kempis
 The Imitation of Christ
 "Man proposes but God disposes."
 Jeremy Taylor
 Holy Living and Holy Dying
 "Thou hast created me to do the work of God after the manner of men."
 John Bunyan
 Pilgrim's Progress
 "I went myself in chains to preach to them in chains."
 John Milton
 Paradise Lost
 "I justify the ways of God to men."
 Alfred Tennyson
 In Memoriam
 "I trust he lives in Thee, and there I find him worthier to be loved."
 —*Rev. Augustine Jones, Makawao Union Church, Hawaii.*

Sermons on the New Testament

A series of Union Bible Meetings held by fifteen churches of Dubuque, Iowa.
 The sermons were preached by different ministers on the following topics:
 The Background of the New Testament.
 The Four Gospels—Their Origin and Trustworthiness.
 The Progressive Unfolding of the Messianic Hope.
 The Message of Jesus to Modern Life.

Paul's Contribution to Christian Thinking.
 The Holy Spirit in the New Testament.
 The Abiding Value of the Word of God.

Sermons on Some Notable Decisions

"In the Valley of Decision."
 The Bad Decision of a Good Young Man.
 The Weak Decision of a Strong Man.
 The Childish Decision of a Mature Man.
 A Most Wicked Decision.
 The Wisest Decision.

—*Rev. Ralph W. Hobbes*

USED OUTLINES Jacob Wrestling

He prayed:
 1. Privately—"Jacob was left alone."
 2. Purposefully—"I will not let thee go except thou bless me."
 3. Persistently—"And there wrestled a man with him until the breaking of the day."
 4. Passionately—"And the hollow of Jacob's thigh was out of joint as he wrestled with him."
 5. Regally—"For as a prince hast thou power with God and hast prevailed."

—*Rev. Arnold Smith, Wellston, Mo.*

The Making of a Christian

His Birth—John 3:7.
 His Name—Acts 11:26.
 His Food—Matt. 4:4.
 His Growth—2 Peter 3:18.
 His Dress—Rom. 13:14.
 His Speech—Matt. 26:73.
 His Character—Matt. 5:3-11.
 His Influence—Acts 5:15.
 His Standards—Col. 3:2.
 —*Dr. C. Edwin Brown, Rector St. Paul's Episcopal Church, Troy, Penna.*

"When Gold Grows Dim"

"How is the gold become dim; How is the most pure gold changed." Lamentations 4:1.
 "Give me gold," says the foolish man, "and with it I can buy all else I may want or need."
 Gold is the all important thing—he thinks, but is it? Test it this way—hands full of gold, but no big thoughts in the mind—purse full of gold, but no pure love in the heart—bags of gold, but no one who loves you for the sake of your personality—bank full of gold—and your only child dead in your presence. Hoarded gold—and cancer clutching at the throat. Gold, gold, gold—but a soul lonely for the fellowship of God, a share in his universal purposes and a consciousness of his favor.
 Even gold may become dim—even pure gold change in relative value.
 —*Allen A. Stockdale, First Congregational Church, Toledo, Ohio.*

The Three Whats Luke 2:52

1. What does your child see?
 2. What does your child read?
 3. What is your child doing?
 —*E. A. Chamberlin, Lutheran Church, Lafayette Hill, Penna.*

RAISING THE STANDARD AT SEWICKLEY An Efficient Church Member

What kind of a church would Sewickley Methodist Episcopal Church be if every member were just like me?

1. Have I made a definite consecration of myself to the work of my church as I have to my other work?

2. How many of the regular services do I attend that I might attend?

3. Do I regularly and proportionately give to the support of the church and for its Missionary enterprises?

4. Do I think of myself as a host and welcome visitors to the services as cordially as I would in my own home?

5. Have I during the past year sought to win one to the Church and for membership in the church?

6. Have I in any way helped the pastor by informing him of matters that need his attention and have I tried to co-operate with him?

7. Do I take our church paper? Have I paid my subscription?

8. Do I pray for the pastor, the work of my church and the spread of the Kingdom?

9. Do I attend the Mid-week Service? The Sunday Evening Service?

10. Do I have a regular system of Bible study and devotion for my own life, or for that of the home?

Honestly, carefully, thoughtfully rate yourself. Ask yourself in what ways you might do better. Resolve, with God's help, to attain a higher standing.—*From the Church Bulletin.*

THAT PARISH PAPER

In this day we hear so much about the effective use of Printer's Ink in the church work—in this day when the Church is facing the necessity of telling her story in every possible and legitimate way, there should be found in every parish, some sort of a parish paper. Many of the churches have purchased complete printing equipment. Countless others are using weekly the Rotospeed, the Multigraph, or similar machines, in the production of church bulletins or parish papers. Some of you, who are unable to care for the expense of such printing equipment, should be happy to learn of a prepared Parish Paper, suitable for any parish. Such a service is being rendered by the National Religious Press, whose advertisements appear elsewhere in this issue of the *Expositor*. The papers vary in size and the price is such that many of the *Expositor* readers will find it to the advantage of the congregational activities to write to the National Religious Press for complete information.

AMAZINGLY GOOD

Rev. William J. Hart, D.D., Sandy Creek, N. Y., writes: "The cover of the Easter number immediately attracted me, and the contents were amazingly good. All numbers of *The Expositor* are good, but the April issue is exceptionally so. I congratulate you on this superlative achievement."

Are You Prepared for Summer?

All ministers know that summer is a hard time for the church. What are you doing to make it easier?

We make a specialty of printing Parish Papers to help churches during these summer months. Our prices are such that they can be used at this hard time and make the church as well attended as in winter. AND, by our co-operative plan, they can be had without cost. Write for particulars.

Our prices are as follows: per 200 papers:

4-page paper (2 local)	\$ 5.00
8-page paper (4 local)	10.00
Art Covers for any size	2.50
An all-local paper, per page	2.00

THE CHURCH PRESS

Dept. X

Lstant, Ill.

JUNKING THE SABBATH DAY

This is just one of the fifteen

Great Revival Addresses in Bible
Messages Volume One

See page 1099 May Expositor

M. E. & B. H. Willard
Danville, Illinois

Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

The Woolverton Printing Co.
Cedar Falls, Iowa

Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

WILLIS P. HUME, North Tonawanda, N.Y.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars. Our plan provides a paper for your church without cost to you.

The National Religious Press
Grand Rapids, Mich.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

THE PREACHING UTILITY OF A LITTLE GREEK

"A little learning is a dangerous thing;" there are ways in which it would not be well for any first year students to use their Greek in preaching. Certainly not in order to make a display of learning—unless, possibly, in case of special necessity such as that of the Welsh-American preacher of small attainments who had been invited to preach as candidate in a certain rural church. He was told by a neighbor minister that the way to insure a call there was to quote a lot from the Greek and impress the farmers with his high education. Unfortunately he knew no Greek, but he decided that Welsh would do as well. He took the risk, and several times gave the "Greek" of passages quoted. He noticed, however, a man in the rear seat who seemed "ready to split" with laughter suppressed. So he read another passage and said, "Now, it will throw much light upon this profound Scripture if we examine the Greek. It reads thus in the original: 'For the love of heaven, brother Welshman (speaking Welsh), don't give me away! I've just got to get this call, and I don't know any Greek.'"

Well, we may pardon but not imitate him. No preacher ought to quote Greek just to show that he knows Greek.

Nor is it wise for beginners in Greek to venture upon ticklish theological questions, arguing from the Greek. For instance, the preposition *eis*, which properly means into, does also mean close to, unto. An anti-immersionist, preaching upon Philip's baptism of the eunuch, Acts 8:38, argued that here *eis to hudohr* did not mean "into the water" but "unto, close by, the water." Whereupon one portly Pennsylvania Dutch listener arose and expressed his profound approval, saying that this cleared up many difficulties in the Bible for him, and that it was a great thing to know Greek! For instance, that you can understand now that Daniel was not actually cast "into" the den of lions, but only brought "unto" the den that he might see the beasts. Also when the Bible makes that terrible declaration that the wicked shall be cast into a lake of fire, it is a wonderful relief that it does not mean "into," but "close by it, just near enough to be comfortable!"

There are, however, helpful pulpit uses of even a limited knowledge of the Greek.

First in importance, use your Greek to get and give a more exact knowledge of the meaning of your text. No translation can voice the full meaning of any Bible verse, and this because no translation can possibly do so. "The freshness of the strawberry cannot be preserved in any extract," says Dr. A. T. Robertson. But if you know the Greek of your text you can interpret that text to the people, because from even a moderate mastery of the Greek the preacher can get a more

comprehending "feeling for" the real and vital meaning of the Word.

Just as one instance out of a thousand, look at Revelation 1:17-18. *Egoh eimi ho prohtos kai ho eschatos, kai ho zoohn; kai egenomehn nekros kai idou zoohn eimi eis tous aiohnas tohn aiohmohn; kai echoh tas kleis tou thanatou kai tou haidou*, I (I myself) am the first and the last, yea even the Living One (the one essentially, fundamentally, necessarily, living); and (marvellous to know!) I became dead (as any mortal of earth); and, see now! Living am I (essentially, infinitely, necessarily living) unto the eternities of the eternities! Yea, and I hold (in my power and possession, and by my rightful authority) the keys of the (gates of) Death and of (the dungeons of) Hades."

Noting carefully emphasis from order of words, the significance of active participles, as in *ho zoohn* with all its wonderful implications, the varying forces of the simple connective, *kai*, the force of the aorist in *egenomehn*, I became dead, and the pregnant significance of *echoh*, the whole text seems suddenly to leap into a new life and meaning.

Again, your use of the Greek Testament will reveal many fine new texts in places where you had not suspected their existence. This naturally follows from the preceding point. For instance, Dr. Robertson has a chapter of seventeen pages upon "Pictures in Prepositions," and he remarks, "Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases." He has another chapter of fifteen pages upon "Sermons in Greek Tenses," full of suggestiveness. For instance, there is made a new text out of Romans 5:1, which in the Greek exactly translated means, "Being therefore justified by faith, let us keep on enjoying peace with God."

But this discussion of the preaching utility of even a little Greek must close by noting that from the general practice of studying your Greek New Testament you will experience such a delightful freshening of your own apprehension and appreciation of New Testament truth that your preaching will inevitably take on a new originality, a new interest, a new charm. Dr. A. J. F. Behrends testified that never had the Bible seemed so fertile and fruitful in thoughts and themes as in the two years in which he was digging Hebrew roots, and making sixty thousand marginal notes in his Hebrew Bible; while his people testified to the unfailing freshness and power of his preaching. And the Greek is a far more beautiful and stimulating language than is the old tri-literal rooted Hebrew, just as is the New Testament a glorious advance upon the Old in truth and teaching. To quote once more from Dr. Robertson, he says: "Three of the most gifted ministers of my acquaintance make it a rule to read the Greek Testament through once a year. One of them has done it for forty years and is as fresh as a May morning

today in his preaching. He has added to undoubted genius the sparkling exuberance from the constant contact of his own mind with the Greek text. He makes no parade of his learning, but simply uses the rich store that he has accumulated through the years. The old has all the charm of the old and the glory of the new."

And while we may not all attain to such originality and charm, there is no possible doubt that habitual contact with the Mind of the Spirit in that most

perfect and beautiful of all human languages, a language made measurelessly more beautiful and rich by the Spirit's use of it as medium of communication of God's thoughts in the story of Salvation, will greatly enrich and ennoble the mental activities of any Christian minister, however small pretensions he may make to mastery of the Greek of the New Testament in its more scholarly aspects.—R.C.H.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PRAYER WITH AND FOR CHILDREN

(Suggested for Children's Day)

(It is important to use simple and yet thoughtful petitions in leading children in prayer. The following would be suitable for use in Sunday School, church, Christian Endeavor and other gatherings of children.)

Almighty God, our heavenly Father, we all make many mistakes. Help us to be sorry for the wrong things we have done, and help us to grow better every day. Keep us from all meanness and selfishness, and from hurting others by word or deed. Help us gladly to obey our parents and teachers, make us ready to give up our way, and teach us to be patient and kind and loving to all about us. Make us painstaking and cheerful in doing every little duty. Give us courage to resist evil and hardness to endure. Help us to be more reverent and attentive in church and Sunday School. May we be always pure and truthful in thought and word, and learn day by day to know thee better and to love thee more. Bless our church and Sunday School and all who belong to them. Bring the whole world to know and love Christ and serve him gladly. Teach us how we may best help in bringing in thy kingdom. We ask all in the name of Christ our Saviour. Amen.

MORNING SERVICE INVOCATIONS

(Such as these are appropriate for the first words of a morning church service, or to immediately follow the Doxology. Any one of them will certainly well voice the desires of the people and conduce to reverence and warmth of worship.)

* * *

MORNING INVOCATION

O Lord our God, who turnest into morning the shadows of night, grant that we may be children of the light and of the day. Let the sun of thy righteousness shine in our hearts. Enlighten our reason, make clear our conscience, and purify our affections. We give ourselves to thee this day, beseeching thee so to rule and govern us by thy Spirit that faithless distrust and all evil thoughts may be driven from our minds; that

we may walk with joy in the light of thy countenance and in the way of thy salvation. We ask through Jesus Christ our Saviour and Lord. Amen.

* * *

MORNING INVOCATION

Almighty God, we beseech thee that, as the sun doth shine upon this fair world, so thy light may shine upon our spirits, upon our conscience, upon our love; that we may yield unto thee the fruits thou dost delight in, even the fruits of a quiet, peaceable, honorable life; and that we may have good hope of thine eternal presence. We ask through Jesus Christ our Saviour and Lord. Amen.

* * *

MORNING INVOCATION

O living and loving One, brighter than the morning and fairer than the day, from thee we come, to thee we turn, who art more than Father to us all. Our times are in thy hand. Thou, who hast set the sun and stars in the sky, has appointed our place and part in this human world. May thy light lead, and thy love win, us into the harmonies of law and grace, that we may become responsive to every touch of nature, every whisper of truth, every appeal of humanity. So prepare us to serve our generation in the spirit of Him who has taught us to do thy will on earth as it is done in heaven. In his name we pray. Amen.

* * *

MORNING INVOCATION

O God, who has taught us how good it is to follow the holy desires which thou hast put into our hearts, and how grievous it is to lose the love of whatever beauty and goodness our minds have once beheld: give us grace, we beseech thee, at all times, to desire and seek the best gifts. Forgive, we pray, the imperfections of the best offering we can make to thee. Kindle thou our sacrifice by the heavenly fire of thine own goodness and love; and may we so truly find thee here in our prayer that we shall never lose thee, but dwell in thy holy presence henceforth, and even for evermore. We ask through Jesus Christ our Lord. Amen.

VARIOUS PETITIONS

From all listlessness and sloth, which spoil our work and prayer and hold us back from thee; from depression and disloyalty; from impatient questions of thy goodness, from sullen murmurings at thy commands, from dullness of vision, from dryness of spirit, from lack of graciousness in conduct, deliver us, good Lord. From surrender of hope and aspiration; from drifting, and contentment with things as they are; from absorption in the routine of life; from misuse of thy gifts; from deafness to thy calls; from self-conceit and self-consciousness; from restlessness and rebellion; from readiness in taking offence and carelessness in causing it, deliver us, O Lord. And grant us, O God, the power to appreciate all good things and men; increase of faith in thee and in our fellows; willingness to bear for others and with them; readiness to keep silent before thee and to wait upon thy word; clear guidance as to what we should do and when we should do it; patience in time of doubt and growth in the knowledge of thy truth, grant us, we beseech thee.

PASTORAL PRAYER

Bless our morning worship, our Father, for thou art our Redeemer, and our hearts cry out for thy living presence: be to us the light that reveals and the grace that renews. How lovely are the hours of thy revealing—hours when the sky is clear and sunlight lies radiant upon the hills, and the birds sing in our hearts. But for those hours how could we live through the long, slow days when the heavens are grey, and the hills whence cometh our strength are shrouded in mist? Sanctify to us alike the light and shadow of life, alike its fruitions and its failures, and may it bring us nothing of joy or woe that shall not be a ministry of grace to our hearts. Unless thou keep us, O Lord, our life will lose its secret of power and its soul of hope: hide us in the sanctuary of thy love. Visit in thy mercy all who are in dire plight of faith by reason of bitter sorrow, all for whom the sun is veiled by the pale cast of fear and foreboding. Minister to us in our need, and help us in this hour of prayer to know thee, not as in the word of a prophet, but by what we are and have within us of thine eternal life. O Eternal Love, teach us to love thee with a love that casteth out all fear, all uncleanness, that our lives may reveal some likeness to him in whom thou hast revealed thyself as in no other, our Friend, our Brother, and our Lord, in whose name we pray. Amen.—*Rev. Joseph Fort Newton, D.D., New York, N. Y.*

PRAYER FOR HEALING

(It is certainly the pastor's privilege to pray for the sick, and especially to ask the Lord to heal the sick if it is in accordance with his wisdom and will. The following is an example of such suitable prayer.)

Almighty God, our heavenly Father, we bless thee that thou art our Father, that thou hast taught us to call thee by this dear name. We bless thee that thou dost love us all; never forgetting us, never leaving us out of sight or from under thy love and care. Thou hast said, Like as a

father pitieth his own children, so the Lord pitieth them that fear him. Thou hast said, As one whom his mother comforteth, so will I comfort thee. Thou art indeed our fatherly God, our motherly God, the Shepherd and Bishop of our souls. And we carry to thee now in the arms of our love and faith thy servant lying here in sickness and weakness, and humbly pray that if it be according to thy will and her (his) soul's good thou wilt heal her and raise her up from this bed of pain. Our blessed Lord and Saviour Jesus Christ, we remember that when thou wert here in the world thou didst heal people's bodies as well as forgive their sins. Thou art the same Saviour still. Thou art love. Thou art wisdom. Thou hast all power. We commend thy servant to thy love and care. Keep her as thine own. Forgive her sins. Increase her faith and confidence in thee. Especially wilt thou heal her in this sickness. Rebuke the disease. Restore her to health and strength and to her family and friends and useful work.

Especially we pray that thou wilt keep her in perfect peace because she trusts in thee. How well we can afford to trust thee, thou who art infinitely loving and wise and strong! We know not the reasons for thy dealings with us; but we know thee. Because thou art infinitely loving we can well afford to trust thee. We know not our way; but we do know our Guide. Help us to put our hands in thine and let thee lead. We are weak, but thou art all-powerful; help us to believe that thou wilt put underneath thine everlasting arms and hold us up; that thou wilt fulfill thy promise, As thy days so shall thy strength be—my grace is sufficient for thee.

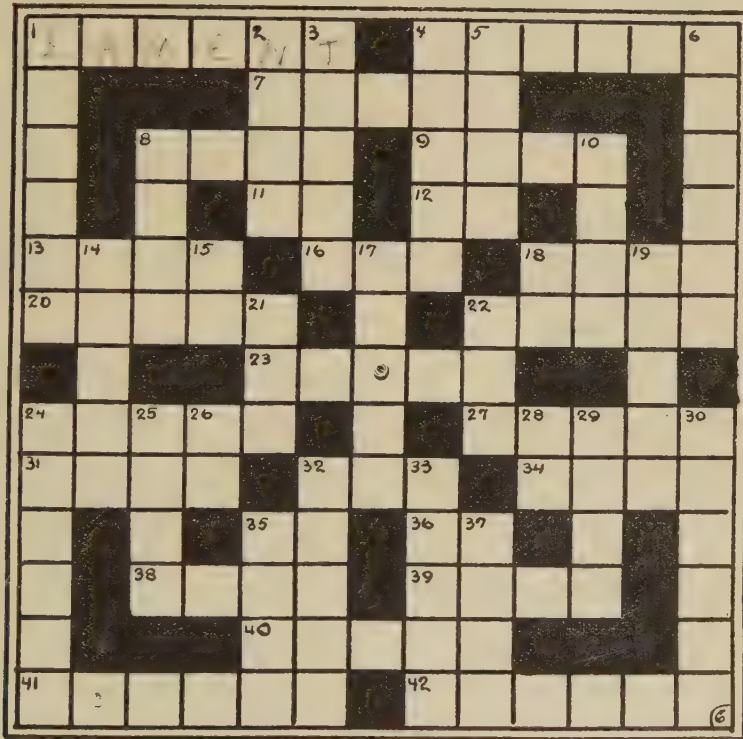
Again we pray, our Father, that if it be according to thy will, thou mayest speedily restore health and strength to thy servant and raise her up from this bed of pain. We trust in thee. We seek thy face and favor. We know that thou art able. We humbly pray that in thy great mercy thou wilt soon give her back to health and strength and the work we believe thou hast called her to do. In humble submission to thy will, believing that in thy will is our peace and highest welfare, we commit her lovingly and in faith to thee, thou Great Physician of our souls and bodies. We ask all in the name and for the sake of our Lord and Saviour Jesus Christ. Amen.—*H.*

WHAT THE X-RAY SHOWED

It is recorded that a poorly-dressed woman went to Dr. George Herman asking him to make an X-ray examination of her heart free of cost. She said she was very poor and couldn't pay. But when he turned his machine a little below the heart he saw a concealed pocket in which was a purse with five twenty-dollar gold pieces. "Your heart is very bad," he said, "you lied when you said you were poor." In like manner God knows our hearts.

There are thirty physicians now serving time in the federal penitentiary at Leavenworth, Kan. Of the sixty-six classes in the night school forty-three are led by college graduates. Education alone doesn't keep a man out of prison.

PASTOR AND THE YOUNG PEOPLE



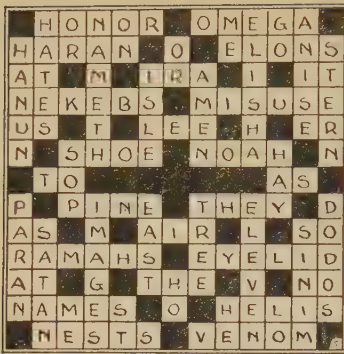
BIBLE CROSS WORD PUZZLE, No. 136

Horizontal

1. To mourn. John 16.
4. Fight. Rev. 9.
7. Son of Ahitub. I Sam. 14.
8. Crippled. Luke 14.
9. Baked Clay. Luke 5.
11. Descendant of Judah. Gen. 38.
12. An exclamation. Isa. 55.
13. A flower. Isa. 35.
16. Time. Num. 14.
18. Small Particle. Luke 12.
20. A piece of a cup. Eze. 23.
22. A crown was his memorial. Zch. 6.
23. The ending. Rev. 1.
24. A place of worship. Ex. 29.
27. A tithe. Isa. 6.
31. A tribe. Deut. 33.
32. God. John 23.
34. Get up. Isa. 33.
35. We. Matt. 23.
36. Like. Acts 9.
38. To spread tidings. I Sam. 6.
39. To cover. Job 40.
40. A river. John 3.
41. A town (Pos.). Ps. 76.
42. To place. I Sam. 28.

Vertical

1. Vessel. Ex. 30.
2. Nomenclature. Eze. 8.
3. Place. John 12.
4. Act of cleanliness. Isa. 34.
5. A driver. 2 Sam. 6.
6. To value. Job 36.
8. To misplace. Ecc. 3.
10. Wrong. 2 Kings 17.
14. Son of Zerubbabel (Pos.). I Ch. 3.
15. Father of Elmodam. Luke 3.
17. Father of Joanna. Luke 3.
18. Pronoun. John 7.
19. Homes. 2 Kings 13.
21. A city. Jud. 1.
22. A head covering. Da. 3.
24. Whose rod budded. Heb. 9.
25. Place of sleep. 2 Sam. 20.
26. A city. Isa. 15.
28. Son of Judah. Gen. 38.
29. No. of cubits in Og's bedstead. Deut. 3.
30. A head protection. Isa. 59.
32. Island. Ps. 72.
33. Father of 4 wise men. I Kings 4.
35. Son of Eshek. I Ch. 8.
37. Mountain. Neh. 9.



Solution of Last Month's Puzzle

BIBLE STORY FOR EVERY DAY JULY

Story of Jesus

1. Luke 1:26-38—Frightened by an Angel.
2. Matt. 1:18-25—Joseph's Dream.
3. Luke 2:1-7—The Babe of Bethlehem.
4. Luke 2:8-21—Angels and Shepherds.
5. Luke 2:22-38—The Baby Welcomed to the Temple.
6. Matt. 2:1-12—Visit of the Wise Men.
7. Matt. 2:13-18—Flight to Egypt.
8. Matt. 2:19-23—Going Back Home.
9. Luke 2:4-52—The Boy in Jerusalem.
10. Matt. 3:3-17—John and Jesus on the River Bank.
11. Matt. 4:1-11—Jesus and Satan in the Wilderness.
12. John 1:19-34—What John Told the Jews.
13. John 1:35-51—The First Disciples.
14. John 2:1-12—A Wedding Party.
15. John 2:13-25—Driving Traders From the Temple.
16. John 3:1-22—A Visit by Night.
17. John 3:23-36—What John Told His Disciples.
18. John 4:1-26—A Woman at a Well.
19. John 4:27-42—White for the Harvest.
20. John 4:43-54—The Nobleman's Son.
21. Luke 4:16-30—Scorned by Old Neighbors.
22. Luke 5:1-11—A Great Haul of Fish.
23. Mark 1:21-39. Healing Sick Folks.
24. Mark 1:40-45—Healing a Leper.
25. Mark 2:1-12—Let Down From the Roof.
26. Mark 2:15-28—Disputes With the Pharisees.
27. John 5:1-15—The Sick Man at Bethesda.
28. Matt. 12:1-8—Walking Through the Wheat-field.
29. Matt. 12:9-14—A Man With a Withered Hand.
30. Mark 3:7-19—The Chosen Twelve.

"THE GREATEST OF THESE"

Dwight M. Beck

*Professor in Department of English Bible,
Mt. Union College, Alliance, Ohio*

Suppose

That I may speak with tongues of men
Or even of angels,
If I do not have Love,
I become like echoing brass or clanging cymbal.
Suppose

I have the gift of inspired preaching
And know all spiritual secrets and all possible wisdom,

And suppose

I have all possible faith, so as to move a mountain.

If I do not have Love

I am nothing.

Suppose

I give away for food all my possessions,

And suppose

I volunteer my body to be burned,

If I do not have Love

I gain nothing.

Love is long suffering and graciously kind.

Love does not burn with envy nor hate nor play
the braggart,

Nor puff up with pride, nor behave unbecomingly,
Nor selfishly seek its own interests, nor give way
to irritated anger,

Nor store up resentment at evil received, nor
rejoice over unrighteousness,
But does rejoice with the truth.

It protects all things, it believes all things,
It hopes all things, it endures all things.

Love never falls.

But

As for prophesyings, they shall cease,

As for tongues, they shall stop,

As for knowledge, it shall pass away.

For we know partly,

And we prophesy imperfectly.

When that which is perfect shall come

Then that which is imperfect shall pass away.

For example

When I was a child

I talked like a child

I understood like a child

I reasoned like a child.

Since I have become a man

I have done away with the things of childhood.

For at the present time

We see by means of a mirror which confuses things,

But in the life to come

We shall see face to face.

Now I have knowledge in fragmentary fashion,

But then I shall fully know

Even as I was fully known by the Lord.

So then

There remain

Faith, Hope, Love—the imperishable trio—

But the greatest of these is Love.

Prof. Beck has given his version of Paul's famous chapter. A Bible Class or Young People's Society might find it profitable to take a part of their program to compare this with the familiar King James' Version. A slight change in expression often casts a new light on a phrase. At least the unfamiliar words stir a quiescent brain into thought.

Prof. Beck says:

Of course to tamper with the "Saint" James version is anathema according to some people and to attempt one's own paraphrase is sheer presumption, but since Tyndale set the style for his day and

since he has many modern imitators I am following in his train—only a long way behind. At least translations are illuminating to the translator if not to any one else.

PICNIC SPORTS

Increasingly some form of organized play is becoming a feature of the Sunday School picnic. Even when the picnic is held at a park where there is a supply of swings and slides and merry-go-rounds, still there is great gain in getting the pupils of the school to play together under supervision. Supervision is necessary in order that the games may move off in order and that there may be no one left out from the sports who wishes to play.

In planning for the games some young man should be made chairman of a committee who will decide what games to have and what prizes to offer. For committees wondering what games to select, the following list of games from the picnic program of the Gethsemane Lutheran Church, of Philadelphia, Pa., will be suggestive:

Primary Department—Flag race. 25-yard Dash. Marshmallow Race. Egg Race. Rope Jumping Race. Peanut Shower.

Main Department—Three-Legged Race. Sack Race. Egg Race. 100-Yard Dash (Boys). 100-Yard Dash (Girls). Centipede Race. Ball Throwing (Boys). Ball Throwing (Girls). Rope Jumping Contest. Show Race. Fat Woman's Race. Running Broad Jump. Standing Broad Jump. Tug of War.

The committee will need to take along whatever of equipment is needed for the sports. If there is to be a tug of war, then there must be provided a long and strong rope. For the sack race, three or four bags must be taken along. There must be a ball for the ball-throwing contest and eggs for the egg race.

It adds to the amusement of the day if some prizes are awarded for the various events. They should not be expensive, and in fact the best place to get them is a ten-cent store. Whistles and horns and other toys make good prizes. For booby prizes a carefully-wrapped up lemon, or a tiny bottle of "ketchup" (better catch up) are appropriate.

The chairman will need some one to start the various events and some one to hold the tape so as to decide who crosses the line first and is a winner. Where there are many contestants the races have to be run off in heats, the winners in one heat competing finally with the winners in the other heats.

For men at a picnic there is nothing better than a quoit-pitching contest. They take to it like a duck to water. At a recent picnic attended by the writer a set of quoits was offered to the winners of a quoit-pitching tournament.

A picnic is worth having for the wholesome pleasure which it provides, but it is of great value looked at from the point of view of the Sunday School lessons. When people play together they feel a spirit of comradeship and mutual friendliness which makes it comradely for them to discuss the lesson questions. Watch and see if it is not true that

after a picnic, discussion is more nearly unanimous, and goes with unusual vigor.—*E. J. R.*

PLAY AS A FACTOR IN MORAL TRAINING

The naturalness and necessity of play is an important discovery of recent years. Time was when religious teachers, educators, and even parents deplored the tendency of children to play. Many and direful were the prophecies as to what would happen to the child who sought to follow his natural inclination and devote himself to play. The attitude of grown-ups toward play is illustrated by the writings of August Hermann Francke, founder of the famous Francke's Institute, a school for children, who about the beginning of the eighteenth century, wrote:

"Play must be forbidden in all its forms. Children must be instructed as to the wastefulness and folly of play, that it detracts their minds from God and will work nothing but harm to their spiritual lives."

Happily, for the sake of childhood and the future of the human race this attitude no longer characterizes the educators of children. The modern, and undoubtedly more correct, view is reflected in such statements as the following:

"Play is the purest, most spiritual activity of childhood."—*Froebel*.

"Man is wholly man only when he plays."—*Schiller*.

"Play is life itself for the child. It has a greater shaping influence over the character of man than any other activity."—*Gulick*.

The foregoing might be multiplied many hundreds of times over, for modern psychology has issued the ukase that children ought to play.

Not only have psychologists and educators recognized the value of play in the training of the child, but our educational system takes this into account. Whereas in times past play was frowned upon and discouraged, today it is encouraged and directed. From the Kindergarten to the Post-Graduate University not only is opportunity for play given, but the pupil is encouraged in it.

So powerful is the tendency, or instinct if we wish to call it such, for play, that no one ever quite loses it. Given the proper time and the incentive, even staid grandfathers and grandmothers unbend and allow their playful tendencies to have full sway. It asserts itself early in life and persists throughout the whole lifetime.

"As in the case with all natural tendencies and instincts, play must be made the basis for moral training. Here is a golden opportunity for him who will use it and use it properly. Morals and moral standards are the result of the individual's attitudes and reactions toward given situations. Moral qualities result from feeling and willing, the emotions of good cheer, joy of effort, satisfaction of accomplishment, fellowship, and the will to attempt, to endure and to accomplish."—*Wegener*. Play is well adapted to producing and conserving these qualities for in its exercise each one of them is brought into being.

Play inculcates the principle of fair play. Very early in life the child learns that a game cannot

be played unless each participant "plays fair." It quickly becomes possessed of the desire to win, but under proper tutelage, it also learns that it is more honorable to lose while "playing fair" than to win by cheating or breaking the rules. A group of children playing any one of the many games which children love is a fair example of a school of morals in full swing. The punctiliousness with which the rules are observed or the indignation with which any infraction of the rules is greeted is encouraging indeed to him who would train up the child in the way he should go.

One of the most helpful of moral qualities is that of fortitude. The good loser is apt to be a winner sooner or later. Play is perhaps the best method of developing this quality. The child or youth who can play the game hard, keep all the rules and meet defeat with a smile and an unbeaten spirit is in a fair way to becoming a useful, successful citizen. On the athletic field fortitude is of prime necessity. He who lacks it can never hope to wear the victor's palm. "Sticktoitiveness" is universally recognized as one of the ingredients of success in life. Games of all kinds are indispensable factors in the development of this quality.

Along with the quality of fortitude play develops that of forbearance. It certainly is a test of character to go down into the lists, give all one has in the effort to win and see another bear away the victory. Play teaches one how to meet defeat and how to meet the victor afterward. On the other hand, play inculcates the quality of magnanimity by teaching one how modestly to wear the victor's crown. Nothing is more resented by people of all ages than a tendency to "crow" over one's accomplishments. This comes from an overweening pride to which is added a dash of egotism. Play tends to nip these undesirable characteristics in the bud.

In group plays the child learns obedience to authority, not only that which rests in the rules, but that which for the time being resides in the leader of the play. On the football field the team is merely a machine to do the will of the quarterback who stands back of the line snapping out his staccato signals. Early in his career as a football player the boy learns that he is but one of the eleven component parts of that machine, and his value as a player lies not so much in his individual prowess as in his ability to co-ordinate his efforts with the other ten members of the team. It is a healthy thing for children to play games wherein one of their number becomes, for the time being, an autocrat and a czar, whose will must be obeyed. Obedience to authority is a lesson that must be learned and the formative years is the best time to learn it.

The play tendency may be made a means for presenting the highest ideals of the race. Through the dramatization of proper stories such virtues as honor, charity, kindness, etc., may be instilled. Under the leadership of a competent director a group of children once dramatized the story of The Good Samaritan. One of them represented the wounded man, another the priest, another the Levite, and a fourth the good Samaritan who had

compassion on the wounded man. They became imbued with the spirit of what they were doing and acted their parts with all sincerity. Such an impression did it make upon their minds that for days after they talked of the story. Literature presents hundreds of brief, easily dramatized stories, which will, when properly used, make an indelible impression upon the life of the child who takes a part.

The value of play as a factor in moral training is not problematical or theoretical. It is a well-recognized fact. The Juvenile Court of a certain large city was literally overrun with youthful offenders against the majesty of the law, all of whom lived in a certain overcrowded tenement section. Being a lover of children as well as a wise man, the judge prevailed upon the city authorities to open a municipal playground in that district. Competent supervisors were provided and the children were invited to come. Within a year the business of the Juvenile Court from that district had fallen off fifty per cent, and today juvenile delinquency is no more common in that part of the city than in any other.

—Raymond W. Settle, Slater, Mo.

INTERESTING YOUNG PEOPLE IN THE CHURCH AND ITS WORK

The future of any church depends very largely upon the interest which the young people of the present are taking in the organization.

After an experience of nearly forty years in the ministry, the writer is persuaded that the interest of the average young person in a church, if it is to be a growing and lasting interest, must have its beginning in a personal acceptance of Jesus Christ as Saviour and Lord, membership in the church to follow this acceptance.

Once they are members of the church young people must be given some thing to do which will make them feel that they are part of the church, and that they have part in all its activities.

As the question of interesting young people in the church is a practical rather than a theoretical problem, the following suggestions come from personal experience.

The church I am now serving is in a rural community. Coming here a little more than two years ago we found a fine company of young people, many of whom were already members of the church, but without organization of any kind.

Soon after our coming a Y. P. S. C. E. was organized which is in a flourishing condition. Meetings conducted by the young people are held each Sunday evening preceding the preaching service. The young people, without exception, remain to the evening preaching service, and most of them attend regularly the midweek prayer service. A monthly business meeting and social is held.

During the past year I have taken either a young man or young woman into the pulpit at the evening service to read the Scripture lesson or offer prayer. In a number of cases it has been the first audible prayer of the individual. The pastor and older portion of the

congregation notice with much satisfaction that this act of service on the part of our young people is not only a means of grace to them but of growth in their prayer life, for their voices are later heard in prayer at the midweek service.

Our Sunday School Superintendent, Assistant Superintendent, Secretary and Treasurer are all young men under twenty-five years of age. Our church treasurer is also a young man. As I have already said, make the young people feel that they are an indispensable part of the church and they will be interested in the church.

As to the question of interesting young people who are not now members of the church, the Sunday School, Associate Membership in the Young People's Society, the revival service, and most important of all, personal work on the part of the pastor and his helpers, are all a means to this end, as we have found here and elsewhere in our ministerial experience.—*Rev. D. H. Conrad, First Baptist Church, Freedom, New York.*

THE EDITOR OF "LIFE" ON READING THE BIBLE

In a running race to see who can mis-pronounce the greatest number of Biblical names in a given time, I'll take my chances with anybody. That was what kept me from reading the Bible at all in the beginning. I was afraid that I might get talking about it inadvertently to some one, and he would know more about it than I did. Then I got reckless, and began to read it for pleasure, just as if I didn't care how little I could learn from it. I discovered that the Bible has several good points, which should appeal to practical and ignorant people like myself.

You can get it in almost any size you want. It comes so small it will fit into a waistcoat pocket. If you want something to carry around for exercise, it comes up to ten or fifteen pounds.

So far as I have been able to discover, there isn't a single word in it that you cannot understand as soon as you look at it.

You don't have to read it through. You can pick it up anywhere.

Any part of it gets better every time you read it. My principal discovery about the Bible indeed, as far as I am concerned, is that the only way to read it is without any system.

When I found I could read the Bible according to my own lights, I found I had an occupation that created more new values for me than anything I had ever tried. Perhaps the principal difficulty one meets in reading it at first is the fact that it is so closely written. A modern writer (just as I am doing now, shame on me), is always as some pains to explain his idea. This is, of course, due to competition, the one who succeeds in making it easiest or most obvious for the reader being the one who has the greatest number of readers. But the Bible is not competing with any other book. It is the bed-rock foundation of all our literature, and therefore if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or scientist, no philosopher or statesman has ever been able to get up early

enough in the morning to get ahead of the Bible. Being compactly written, without superfluous words is why it can never be read by any method or system. It is too big for systems; it comprehends man himself and all his thoughts. It is in reality a great gallery of superb human portraits.

I get great personal comfort out of a Bible dictionary and a map, although I never use these props until I get so nervous and excited about something I have read that I am driven to it.—*Thomas L. Masson.*

A Story to Tell

A Book Found Again

A little girl once asked her father for two Testaments. He in surprise asked her why she wanted two Testaments. She couldn't read but one book at a time.

She answered, "I want only one for myself, but I want one to send to a little heathen girl." She was given the two books and on the fly-leaf she wrote, in the painstaking handwriting of a child:

"A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on Him."

The New Testament went to India and fell into the hands of a Hindoo lady who could read English, but was unable to write.

The large and distinct character of the child's handwriting attracted her so much that she tried to imitate it again and again. Gradually the sense of the words made an impression on her, and the question arose: "May not these words have been written for me?" She began then earnestly to read the New Testament, and she learned to know and love the Saviour!

Years passed on. The little girl had meanwhile grown up and thought no more of the New Testament she had sent once upon a time to the heathen, but her love for missions had grown up with her, and she went to India as a missionary. There she entered one day the house of a native Christian lady. In the course of the conversation this lady showed her visitor a New Testament, and told her how she, a Hindoo had been by its means brought to Christ.

Imagine the joyful astonishment of the lady missionary when she recognized the same New Testament on whose fly leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindoo lady the way to Jesus. Together they knelt down and thanked God who had drawn them both to himself. "Cast thy bread upon the waters: for thou shalt find it after many days."—*Sel.*

The soul is like a mirror, in the depth of which God is to be seen reflected. But to behold Him the soul must be free from distractions. A plan for recollection is to make outward things as stepping-stones to rise up unto God. If I see a dragonfly flit across the road, or a butterfly basking in the sunbeam, I may at once rise from the sight of these objects to the God who made them. Nature is full of God.—*H. Collins.*

CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

NEITHER JAZZ NOR ART FOR ART'S SAKE

"Art for art's sake" is not a slogan the church can accept. On the other extreme there is the jazz spirit, which does not concern itself with art and which has invaded the sacred precincts with a deadly virus. It has crept into the choir gallery, and has affected especially our Sunday School and evangelistic song books. A hopeful indication, however, comes from the independent publishers as well as denominational boards, who are putting out books in which are found an increasing number of standard hymns.

THE FINE ARTS IN THE CHURCH

We feel that there is a kinship between holiness and beauty, but we easily forget the extent to which architecture and music and poetry and painting and drama have been used by masters of art to carry the messages of Christ to men.

USE OF RELIGIOUS DRAMA

The newly aroused and evaluated religious drama is finding a twofold ministry. One form is the spectacular pageant, the other and greater use is the portrayal of character. This latter is coming to be recognized as one of the most effective means of religious teaching.

A group of High School students of the congregation of a New England church had won genuine and well merited recognition for a very successful production of "Grumpy." This had been possible because their native dramatic instinct had been developed as systematically and psychologically as their ability in language, science and mathematics. But these young people had no experience in religious drama. The new religious educational director of the church, recognizing his opportunity, gave these same young people the rich and memorable experience of dramatizing a Morality Play for a special service on the afternoon of Easter Day. The title of this play is, "The Immortality of Love." The service, in addition to the dramatization gave opportunity for the showing of some well chosen and beautiful pictures of the Resurrection and for special music by choirs of children and young people.

In the preface of one of his hymnals Martin Luther says, "I would that all the arts and especially music, should be employed in the service of Him who has created them and given them to man."

THE FINE ARTS IN THE CHURCH

Religious Education is bringing the Fine Arts back into the church. During the many centuries of the Christian Church, music has remained the handmaid of religion. A few sects have not played upon instruments, almost none have not sung.

The drama, at first essentially religious in char-

acter and teaching, after becoming secularized and losing its sacred character was banished to the theater. Pictures, also, for one reason and another, found their way out of the church and, in a measure, lost their religious significance.

Now however, the attitude of the church is changing, and the ever growing effort in religious education is recognizing both the teaching and the expression value in music, drama and pictures. Both curriculum and program are being extended to include activity in these three fields. Churches are waiting for educational directors who have been schooled to conduct courses in the fine arts in religion, and who are qualified to lead young people in effort of this kind. Ministers are coming to realize the tremendous value of the fine arts for the Sunday evening service and already in many churches the special fine art service has found its place in the regular order of the program.

Each of these arts, it will be found, has much to offer in the way of ministry. Pictures are used to illustrate hymns; to visualize Bible lands, customs and costumes; to portray the many phases of missionary activity; and to teach Christian truth as it is manifest in the life and deeds of men.

Music, long a familiar friend, has taken on a new personality. We find it busy in graded and specialized forms in the church service, the church school and the week-day activities.—*Prof. Harry S. Mason.*

DEDICATION OF AN ORGAN

(The following order for the dedication of an organ is especially reverent, interesting and original. It was prepared by Rev. J. Elmer Russell, D.D., pastor, and Mr. J. Emery Kelley, organist and musical director, of the North Presbyterian Church, Binghamton, N. Y.—*Ed.*)

At this time we proceed with the dedication of the Organ to the service for which it is intended. We shall first as a congregation express the several objects to which the organ is set apart. After each there will be an appropriate response from the organ followed by a choral Amen. Then will come the dedicatory prayer.

The Dedication

Congregation—To the worship of God, our Father, through Jesus Christ our Saviour and Lord, under the guidance of the Holy Spirit, we dedicate this organ.

Organ—"Holy, Holy, Holy, Lord God Almighty." (Clarinet as solo stop.)

Congregation—To such a telling through music of the old, old story of redeeming love that men may be led to surrender their hearts and lives to Christ, we dedicate this organ.

Organ—"I love to Tell the Story." (French Horn as solo stop.)

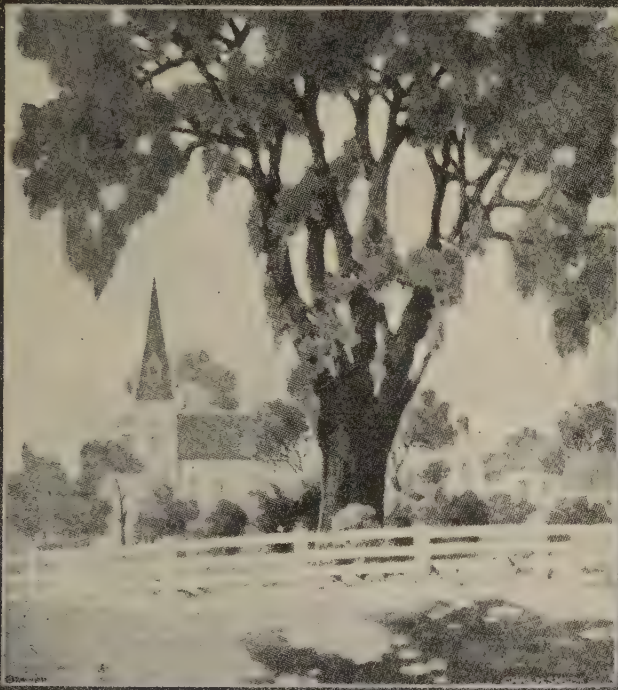
Congregation—To the deepening of our sense of all that the Saviour has done for us as we draw near

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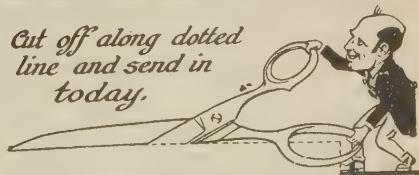
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to the Sacrament of the Lord's Supper, so that in penitence we may pledge ourselves to a new obedience, we dedicate this organ.

Organ—"Rock of Ages, Cleft for Me." (Vox Humana as solo stop.)

Congregation—To the memory of apostles, saints, and martyrs, to the recollection that we are the spiritual heirs of all the ages and that with the noble dead we are one in the Faith, we dedicate this organ.

Organ—"Faith of our Fathers! Living Still." (Tromba as solo stop.)

Congregation—To the quickening of our sense of human need and the deepening of our sympathies, so that we may more generously bear one another's burdens, we dedicate this organ.

Organ—"Where Cross the Crowded Ways of Life." (Flute as solo stop.)

Congregation—To the promotion of peace among the nations by the spread of Christian brotherhood throughout the world, we dedicate this organ.

Organ—"Angel of Peace, Thou Hast Tarried too Long." (English Horn as solo stop.)

Congregation—To the strengthening of our assurance of immortality, to the buttressing of our confidence that death is only an open door to a better world, and to the deepening of our faith that for the Christian to be absent from the body is to be at home with the Lord, we dedicate this organ.

Organ—"Tennyson's Crossing the Bar." (The Harp as solo stop.)

Congregation—To be a perpetual challenge to the church to go forward unitedly, steadily, persistently and mightily, in the service of the crucified, risen and conquering Christ, we dedicate this organ.

Organ—"We March, We March to Victory." (Full Organ.)

Prayer of Dedication.

Hymn by choir and congregation.

* * *

The Editor of *The Expositor* adds the following suggestions as possible aids in such a service:

Scripture—And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.—2 Chron. 29:25-28.

"They take the timbrel and harp, and rejoice at the sound of the organ."

Prayer of Dedication:

O God, who by thy servant David didst appoint for the Levites instruments of music of the Lord, to praise thee, because thy mercy endureth for-

ever, graciously vouchsafe to receive at our hands this organ, which we dedicate unto thy service, that we may sing our songs thereto all the days of our life in the house of the Lord; and grant us to do so with the spirit and with the understanding also, that we may be counted amongst them who shall sing the New Song before thy throne.

Sanctify, O Lord, we beseech thee, because thy mercy endureth forever, and let it be blessed and hallowed, in the name of the Father and of the Son and of the Holy Ghost. Amen.

Benediction:

When the minstrel playeth, the hand of the Lord come upon you, and bless you, and strengthen you for evermore. Amen.

Another Prayer of Dedication: (May be used instead of above.)

Unto thee, O Lord, who inhabitest the praises of Israel, to the glory of thy name in the service of thy house, and in memory of thy departed servant A—— B——, we dedicate this organ.

We thank thee for the giver and his gift. May its soothing tones bring rest and peace to weary and troubled spirits; make gentle the forward and kindle pure and holy aspirations in all our souls. May it help us to make melody in our hearts unto the Lord, and to worship in the beauty of holiness: Through Jesus Christ our Lord. Amen.

Responsive Scripture Service:

Minister—Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

People—Praise him for his mighty acts; Praise him according to his excellent greatness.

Minister—Praise him with the sound of the trumpet; praise him with the psaltery and harp.

People—Praise him with stringed instruments and organs.

Minister—Praise him upon the cymbals; praise him upon the high-sounding cymbals.

People—Let everything that has breath praise the Lord. Praise ye the Lord.

Doxology:

"Praise God from whom all blessings flow."

If a memorial organ we suggest:

Requiem Aeternam, by Harwood, on the organ.

The Watchful Eye

Gen. 16:13. A gentleman once paid a visit to India, and following the customs of that country, he hired a servant to fan him all night. Some of these servants fan their masters only until they fall asleep, and when they are about to awake they start fanning them as if they had been hard at work all night. This particular gentleman had a glass eye, which he used to take out every night and put on the table. To his great amusement, one morning, the gentleman heard his servant telling another that he could not steal any time between his master's naps, for he always took out one of his eyes and placed it on the table to watch him and so he was compelled to fan his employer all the night till the other eye woke in the morning. May the consciousness that the Eye which never slumbers is ever watchful, keep us watchful also.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D., Roseburg, Oregon

A Proper Estimate of Values

John 6:27. "Work not for the food which perisheth, but for the food which abideth unto eternal life."

The difference between wisdom and folly is that a wise man has a proper estimate of values. Roger Babson, who is the greatest statistician now living, puts human and eternal values in a clear light:

"One dollar spent for lunch lasts five hours;

One dollar spent for a necktie lasts five weeks;

One dollar spent for a cap lasts five months;

One dollar spent for an automobile lasts five years;

One dollar spent for water power, or a railroad, lasts for five generations;

One dollar spent in service for God lasts for eternity."

Hate, a Bad Investment

Ephesians 4:31. Fred Lockley, of the *Oregon Journal*, tells this good story: "Some time ago I met on the street a former acquaintance from Salem. I had not seen him for a dozen years or more. I stopped, shook hands, asked about the health of himself and family, and told him to come out to my home and see me if he found time. I noticed he was strangely ill at ease, but as we talked he warmed up, and bade me a cordial good-bye when he left. His apparent embarrassment puzzled me and I tried to figure out the cause of it. That night as I lay in bed thinking over the events of the day, the reason for his action came to me. When we had parted, many years before, we had resolved to hate each other for the rest of our days. He had wronged me and I had accused him of it, and we had parted in anger. Somehow I had so many more important things to do than to nurse that grudge that I had completely forgotten I hated him. We have met several times since, and I find I can not fan the old flame of hatred into life.

It seems as if life is too short to spend it in hating people. If a person betrays me I find the best way to do is to forget it, for the world is wide and the chances are that the person I dislike is fully as useful as myself. Let your enemy go his way, and you go yours, and don't let the acid of hatred eat into your soul and corrode your life. Giving your grudges and hatreds the absent treatment will, almost before you know it, result in their fading out and leaving scarcely a trace. Love pays better dividends than hatred. It's hard work to go on hating a person who won't hate in return. Joaquin Miller voiced a great truth when he said:

'Is it worth while that we jostle a brother
Bearing his load on the rough road of life?

Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife.'

"In another poem he says:

'In men whom men condemn as ill

I find so much of goodness still,

In men whom men pronounce divine

I find so much of sin and blot,

I do not care to draw the line

Between the two where God has not.' "

A Still Greater Anthem

Rev. 15:3. At the little town of Lambach, Austria, a Mozart symphony, hitherto unknown, was discovered in the archives of a Benedictine convent. The find was made by students from the musical school of the University of Vienna, who went to classify the musical archives of the convent. The work—No. 221, in C major—was said to belong to the period of about 1768. The Mozart family was interested in the convent, and a number of symphonies by Mozart's father, who was his first teacher, were found. That is an exceedingly interesting discovery to many music lovers. But the song of Moses and the Lamb that John heard is interesting to a far greater throng, and important to every human being.

The Great Test of Love

John 15:13. "Greater love hath no man than this, that a man lay down his life for his friends." Five years ago a woman in an Eastern city found a collie pup in the street in midwinter, apparently homeless and friendless. He was without food, stood shivering in the cold, and his appearance was ample evidence that it had been some time since any care had been given the straying.

The woman adopted the dog. She took him to her basement apartment, where for five years they lived alone. The pup was no longer hungry, cold and neglected.

One day a blazing fire caught the aged mistress' dress. Flames quickly enveloped her. The collie sprang to the rescue, ripped her clothes from her at the cost of severe burns to himself. The battle against the fire lasted for several minutes before the woman fell in a faint. Neighbors heard the commotion and came to the rescue in time only to hear the dying words of the mistress.

Soon they heard the whimper of the sadly burned dog. He crawled over to the side of his benefactress, whined and joined her in death.

The dog was unable to save the woman who befriended him. But he proved his love. If a dog can show such love to his mistress, what ought a man to show to his great Master?

Glorying in Their Shame

Phil. 3:19. The press dispatches carried this paragraph a while ago: "Constantinople, Nov. 14. Two entirely naked girls about eighteen years old walked at the head of a Soviet propaganda against Christian morality at Tiflis last Sunday. The only strip of clothing each girl wore was a one-inch red ribbon with the words 'NO GOD' over one shoulder and another ribbon with the words 'NO SHAME' over the other shoulder. The girls disgusted many spectators, who booed them and walked away. The day happened to be warm and sunshiny." The Soviets are wise in their generation; blot out faith in God and you will also destroy the sense of decency and shame. Paul speaks of people "whose glory is in their shame."

One Jewel Worth More Than All the Rest

Matt. 13:45, 46. The biggest find of sapphires ever made in Ceylon—possibly in the world—was made recently in a two-acre rice field about fifty miles from Colombo. Yellow, gold, purple, and blue stones found in abundance vary in size from 20 to 700 carats—some weighing half a pound. Some of the best are estimated to be worth about \$75,000. The sapphires and rubies of Ceylon, found usually in the sands of river beds, have long been famous as the best in the world. And yet, if a man owned all that jewel field he would be wise to exchange it all for the Pearl of Great Price. That Pearl cannot be bought in any market, but it may be had by the poorest sinner who gives himself to Jesus through penitence and faith.

The Milk of Human Kindness

Col. 3:12. There is a dairy maid at the Wembley Exhibition, London, who puts the genie of Aladdin's lamp to shame. She shows women visitors how to transform milk into umbrella handles, unbreakable buttons, artistic combs, bowls, and a score of other articles which few people suspect could come from a cow. The milk has first to go through a process whereby the casein is extracted and dried. Casein is the basic product of milk. Some remarkable little machines which effect this magic transformation of milk are shown, and visitors are able to see a cow milked, watch the casein extracted from the milk, and later, if they desire, handle the buttons that a short time before were warm milk. Wonderful as this seems, it is insignificant compared to the wonders wrought by the milk of human kindness all around the world. It often makes a sick man well. It makes a despairing woman happy. It changes a sullen child into a joyous helper. It makes a quarrelsome home sweet as heaven. No cow, however high bred, ever gave such milk as that. Try it and see results while you wait!

"The Light on the Cross"

Gal. 6:14. "But far be it from me to glory, save in the cross of our Lord Jesus Christ." Homer Rodeheaver has been in Tokyo, Japan, in his tour of the world. A new song has been born of this visit to the earthquake zone. J. V. Martin, a teacher at Aoyama Gakuin, lay one night among

other refugees, huddled in a building of the Methodist School at Aoyama. One candle lighted the room and a mosquito net was the only covering. Rodeheaver writes: "Lying there, not knowing what the next moment might bring, realizing that each fleeting moment might be his last, he thought the thoughts and prayed the prayers that would come to such a man at such a time. Glancing up at some unusual sound, Martin saw against the candle's beam the figure of the cross. He realized it was formed by the crossing of two strands of the netting but the utmost concentration could not prevent the illusion returning. It brought to this man the vision of a lighted cross, and the promise of help and aid. He told me," Rodeheaver continues, "that he was so overcome with joy and hope that he wanted to shout and sing even amid the terrible desolation. Then it was that the new song was born."

"There's a light on the cross, on the land, on the sea,

There's a light on the cross shines for you and for me;

There's a light on the cross, he who looks may see;

There's a light on the cross and it comforts me.

"There's a light on the cross when the flame-clouds roar.

There's a light on the cross when the flood breaks o'er.

There's a light on the cross when Death opens his door.

There a light on the cross and it comforts me."

Clear Vision Important

Isaiah 28:7. "It should be compulsory for a person who drives an automobile to have his vision tested before he is permitted to drive," Dr. A. M. Skeffington, of Kearney, Neb., declared at the annual convention of the Illinois State Society of Optometrists held in Chicago. The agitation for having the eyes of the motorists examined, he said, is to stop the needless killing of individuals by autoists. In Cincinnati, he said, thirty per cent of violators of the traffic laws were found to have sub-normal vision. Important as normal vision is in these days of machinery and fast autos, correct spiritual vision is still more important.

The Doom of the Sword

Matt. 26:52. "All they that take the sword shall perish with the sword." A scientist in the British Museum, reading ancient papyri, finds one of the third century containing thirty verses of the twenty-sixth chapter of Matthew. Thus we know that three centuries after the birth of Christ men were warned that "they that take the sword shall perish with the sword." Men nevertheless went on taking the sword and perishing with the sword through all the centuries up to now. This discovery will be useful because it will cause many to read over again St. Matthew's description of the Last Supper.

Happiness Must Come From Within

Luke 17:21. "The kingdom of God is within



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you." Man cannot pluck happiness from things outside himself unless he has the key of happiness in his own mind and heart. Bobbie Burns puts it aptly:

"If happiness hae not her seat

And center in the breast,

We may be wise or rich or great,

But never can be blest."

The Water of Life

Rev. 22:17. Dr. William L. Stidger, the well-known Detroit writer and pastor, tells of a conversation with an intelligent and educated Filipino. Dr. Stidger asked him: "What is the most useful thing that the Americans have contributed to the Philippines?" The answer was: "Why, the most wonderful thing that the Americans brought to us in the American occupation of our islands was the artesian well. That has saved our babies from death!"

"Thank God for water!" he said again. "I believe that I have uttered that prayer from the depths of my heart more times than I have

uttered any prayer in my life. You would know what it meant to us if you had been here from the beginning as some of us have."

"Yes," said another member of the party. "I used to see mothers lean over with their brown babies on their hips, brush away the green scum from stagnant pools along the roads and let their children drink from those pools of disease and death!"

"Didn't they know any better?" I said.

"They had no better. It wasn't a matter of knowing any better. See how they use these artesian wells now that they have them."

Dr. Stidger continues: "He didn't need to call that to my attention. It was wonderfully apparent. I stood one entire morning photographing people as they came to these wells up in Mololos. It was one of the most thrilling mornings I ever put in. I saw the miracle of water in action."

Jesus Christ brought the water of life to men and women and children and made it as free as the flowing artesian wells which the Americans brought to the Philippines.

Lessons from Legends: Sermon Illustrations

REV. WALTER SPENCE, Chicago, Illinois

A War of Words

1. Tim. 6:4. "Doting about questionings and disputes of words, whereof cometh envy, strifes, wranglings." An Eastern tale tells of four men who by chance were journeying together. They knew only enough of each other's language to carry on a little conversation. The subject of fruit was mentioned and each expressed his preference. The Turk said the best of all was *azum*; the Arab thought nothing was equal to *aneb*; the Persian contended for the superiority of *angar*; while the Greek claimed excellency for *staphylon*. As they journeyed they disputed the question and were getting angry when they met a gardener with a donkey laden with grapes. "Azum!" exclaimed the Turk. "Aneb!" shouted the Arab. "Angar!" cried the Persian. "Staphylon!" said the Greek. For each had found his favorite fruit. They desired the same thing only they called it by different names. Is it not so with our contentions about religion? Are we not all seeking the same good? Religion is "the life of God in the soul," and it expresses itself in purity, humility, kindness, love. What matter the names so long as we have the life and the fruit?

The Loom of Life

Isa. 38:12. "I have rolled up my life, like a weaver; he will cut me off from the loom." In Tennyson's poem, the Lady of Shalott sat in her chamber the livelong day before a magic loom weaving a magic web. Before her was a mirror in which she could see reflected the images of the world without—the birds, the flowers, the trees, the highway with its stream of human life. She saw the images of all who passed by, the market-girls and the shepherd lads, the peasants going to their work and the knights with their gay plumes, the dark funeral trains and the joyous wedding

processions. And all that she saw she wove into the magic web. The legend is an allegory of life. For life is a loom on which we weave the fabric of character. The soul is a mirror in which are reflected the images of the world without. And what we see in the mirror we weave into our character. Let us beware what we see and how we weave.

Ambrosia or Snails

Rev. 2:7, 17. A crane was standing one day beside a stagnant pool feeding upon snails, when a swan alighted by his side. "O you bright-winged stranger, where did you come from?" exclaimed the crane. "I come down from heaven," answered the swan. "And what kind of a place is heaven," asked the crane. "A most beautiful land," replied the swan, "a place of lovely flowers and crystal lakes and bubbling fountains, where one may feed on ambrosia every day. Come and go with me." "I would like to do so very much," said the crane, "but wait a minute; do you have snails in heaven?" "Snails!" exclaimed the swan, "nasty, slimy snails? I should say not!" "Very well then," said the crane, "I will stay here in my little pond and you can have your heaven. I want snails." The fable illustrates the folly of those who choose the base things of earth in preference to the blessings of religion and renounce their hope of heaven in favor of sordid pleasure.

The Deceitfulness of Pleasure

2 Tim. 2:22. A Greek legend tells of a youth who was walking in the woodland when he saw before him a beautiful maiden. She beckoned to him and he approached her. But when he drew near she turned and fled. He pursued but she ever eluded him. On and on she led him, through briars and thorns and over rocks till his feet were bruised and his flesh torn. At last he overtook

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her. But when he clasped her in his arms he found himself holding, not a beautiful maiden, but a hideous and horrible hag. It was thus the Greeks taught the folly of pursuing sensual pleasure. Though it seem beautiful and alluring, at last it will show itself to be "a monster of hideous mien," a seducer and destroyer of souls.

The Stench of An Evil Life

Matt. 23:27. An angel in man's likeness was traveling with a hermit. They came to a place where some carrion had lain dead many days and the smell was obnoxious. And the hermit held his nose so that he would not smell the odor thereof. "Why do you hold your nose?" asked the angel, and the man replied, "So that I may not smell this foul odor." They went on their way and anon they met a fair young man in gay clothing and he had a fair garland on his head, and he rode a gay horse on a saddle of gold and silver. And when they were yet a good ways from him the angel stopped his nostrils. The hermit marveled and said, "Why do you stop your nose thus and stopped it not a while ago?" And the angel replied, "Yon young man that is so proud and full of sin stinks more foully in the sight of God than all the carrion of the world in the sight of Christian men." Jesus compares such characters to whited sepulchres, beautiful without but within full of uncleanness.

Siren Voices

Prov. 1:10. When the Argonauts drew near to the Flowery Isle they saw, or thought they saw, a company of fair maidens sitting on the beach among beds of poppy and asphodel. But these were the sirens, half woman and half vulture, whose songs had lured many to destruction. And such entrancing music the mariners had never heard before. They dropped their oars to listen and a drowsiness fell upon them. And they said one to another, "Let us go ashore and listen to their songs forever."

But on board the Argo was Orpheus, sweetest singer of all the sons of men. He said, "I will match my song against theirs." And he took up his golden harp and swept its strings and began to sing. He sang of heroism, of noble deeds, of fair renown, of untarnished names, of the honor of manhood and the purity of womanhood. And lo! the song of Orpheus drowned the song of the sirens. And the sailors cried, "Sing on, Orpheus, sing on, that we may forget the sirens and be men and heroes to the last." And as he sang they dipped their oars and sped away from the enchanted island. Sensual sinful pleasures are the sirens which beckon and sing to us to lure us to destruction. But Jesus is our Orpheus whose song is sweeter than the siren voices. And if we listen to his song of heroism and high honor and immortal glory we shall be inspired to live pure and noble lives.

The Speaking Book: Tyndale Bible Anniversary *Illustrations for Anniversary or Universal Bible Sunday*

REV. EVAN J. LENA, D.D., New York

The year 1925 is notable as being the 400th Anniversary of the completion of Tyndale's New Testament, printed at Worms in 1525, and the world generally is paying special attention as this New Testament was the **First Book Ever Printed in the English Language**. Isn't it worth while to stop a moment and consider the great significance of this fact? Only 400 years ago, yet what great progress since—the Bible available to every one who will read! The popular distribution of the Bible in English which began thus in 1525 has been the greatest movement in history in encouraging the use of the printed book.

It was in the summer of 1525 that Tyndale's work was completed. Why not during this summer season preach one or more Bible Anniversary sermons? Then, "Universal Bible Sunday" comes the last Sunday in November. The following illustrations may help any minister to recognize these events.

Love For God's Word

Psa. 119:97. In his autobiography, Benjamin Franklin says that one of his ancestors, who lived in England in Mary's reign, adopted the following expedient for giving his family religious instruction. He fastened an open Bible with strips of tape on the under side of a stool. When he wished

to read it he placed the stool upon his knees and turned the pages under the tape as he read them. One of the children stood watching at the door to give the alarm if any one approached; in that case, the stool was set quickly on its feet again on the floor, so that nothing could be seen.—*Leading Facts of English History, Montgomery.*

It Speaks to Save

Psa. 119:165. An infidel preacher in a London Park was asked why he always attacked the Bible and no other book. "Why can't you let it alone?" he was asked. "Because it won't let me alone," he replied.

The Saving Book

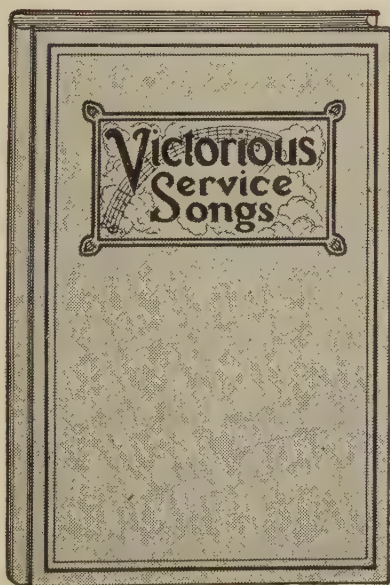
Psa. 119:165. A barber in Japan, who used to be a drunkard, told that he had found copies of three Gospels on the seashore, where they had been washed in by the tide. He recognized them as "Jesus Books," but took them to his shop, thinking they might interest his customers. When trade was slack, he began to read them himself. As a result he gave up his drunken habits, believed, and has been baptized. These Gospels, he considered, were sent specially for him.

A Critic or a Student

Psa. 119:97. Meditation means to get into the

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middle of a thing. There is a difference between examining the Bible as a critic and reading it as a love-letter. There was once a very wise foolish man who received a letter. He began at once to study it in this way. He measured it accurately; he examined it with a microscope to see the fibre the paper was made of; he analyzed the ink, and the mucilage on the flap; he gauged the average slant of the letters. While doing so, a friend came in, and, glancing at the letter, he said, "Why, that letter is from your father." "Is it?" said the foolish wise man, "I have not got far enough yet to find that out."—*Amos R. Wells.*

Wonders of the World

Psa. 119:18. A business man, traveling in Scotland in the winter, visited Loch Lomond when Ben Lomond was capped with snow and the whole landscape clothed with winter glory. It was a rare sight for the traveler. He gave himself up to the full appreciation of it, and thus found a rich, beautiful experience in the journey around the lake. When his Glasgow hosts asked him in the evening how he liked Loch Lomond, he said: "It was wonderful. I haven't a thing to suggest that I would like to see changed." His answer greatly amused his Scottish friends, and at the same time assured them of his appreciation. In our pilgrimage through the wonders of the Word of God we shall gain a truer appreciation of the unspeakable glories of that landscape by opening our hearts to it than by trying to discover in what way it does fit our ideas of what God ought to have done.

Bible Hard to Lose

Psa. 119:172. A Sierra Leone, West Africa, customer of a Chicago mail-order house ordered a Bible sent by parcel post. This Book was mailed on the steamship *Falaba* which was torpedoed and sunk in March, 1915, off the English coast. Somehow the Bible was torn loose from the mailbag by the explosion. Picked up by a fisherman on the coast of Scotland, it was sent to Liverpool; the postmarks and shipper's name being deciphered, it was returned to Chicago, and today is in the relic room of that Chicago mail-order house, water-soaked, but successfully surviving a submarine's torpedo and the billows of the Atlantic ocean. That is just like the truth of God.

The Book Worm

Psa. 119:97. That prince of preachers, the late C. H. Spurgeon, found on the table of a Scottish wayside inn a worm-eaten Bible. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a book-worm like that." Such a book-worm never turns into an earth-worm. It will have wings by and by. Are you one of God's book-worms?—*A. C. Dixon, D.D.*

The Best Forgotten

Psa. 119:109.

She read the Journal and the News,

The Green Book and the Red,
She kept the serials of the month
Securely in her head.
She read the sporting page, she knew
Each athlete by his name;
She read of baseball, football, golf,
Familiar with each game;
She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please;
But—in her house there was a Book
With pages never turned,
Whose messages of hope and truth
Were still by her unlearned.
And still she reads, and laughs and cries,
O'er stories of the hour
And lets the Book, dust-covered, lie,
Unopened in its power.

—*Susan Hubbard Martin*

In Balkan Hospitals

A wounded soldier in a hospital at Belgrade cried out, "This is the best Book in the world," and his companions in suffering listened eagerly while he read aloud to them from the sacred page. Hands were stretched out from the beds to receive the gospels distributed by our colporteur, and the patients were delighted to accept the books, and prayed God to bless the Bible Society.

In Bulgarian hospitals wounded soldiers would kiss the colporteur's hands as he gave them the Gospels and Testaments. Two of our Servian colporteurs had to join the colors, and one of them engaged in the siege of Adrianople. The house of a colporteur in Bulgaria was turned into a hospital, while he and his wife nursed the sick and wounded.—*Bible Society Record.*

The Speaking Book

An old chief was watching Dr. Paton one day at work on the printing of the New Testament in the Aniwan language. "Does it speak?" inquired the old man, referring to the Book. "Yes," said Paton, "it can talk now in your language." "Let it speak to me," said the man, "let me hear it speak." Paton read a few lines. "It does seak!" cried the man. "O, give it to me!" He grasped the book, turned it over and over, and cried, "Make it speak to me again." Is not this the first work of the church, to make the Book speak? To bring its message to the heathen world, and, of course, to bring it also to the men and women around our own doors? The church that makes the Bible speak most clearly is the one that will succeed.

The Master of Men

Rev. 19:16. Bruce Barton's new book, "The Man Nobody Knows," is a reverent and human story of the earthly career of the Man of Galilee, the Master of men, as seen and told by a modern business man. Mr. Barton tells how he came to write the book thus:

Love Jesus! The little boy looked up at the picture which hung on the Sunday School wall. It showed a pale young man with flabby forearms

and a sad expression. The young man had red whiskers.

Then the little boy looked across to the other wall. There was Daniel, good old Daniel, standing off the lions. The little boy liked Daniel. He liked David, too, with the little sling that landed a stone square on the forehead of Goliath. And Moses, with his rod and his big brass snake. They were winners—those three.

But Jesus! Jesus was the "lamb of God." The little boy didn't know what that meant, but it sounded like Mary's little lamb.

Jesus was also "meek and lowly," a "man of sorrows and acquainted with grief." He went around for three years telling people not to do things. . . .

Years went by and the boy grew up and became a business man.

He got to wondering about Jesus.

He said to himself: "It is extraordinary that He should have had such an influence. I am a business man and I know that only strong, magnetic men inspire great enthusiasm and build great organizations. Yet Jesus built the greatest organization of all. It is extraordinary."

One day he said, "I will read what the men who knew Jesus personally said about him, I will read about him as though he were a new historical character, about whom I have never heard anything at all."

The man was amazed.

Some day, said he, some one will write a book about the real Jesus.

So the man waited for some one to write the book, but no one did.

The man became impatient. One day he said, "I believe I will try to write that book myself."

And he did. * * * *

Mr. Barton does well to stress the dynamic force of Jesus in this world. That view will appeal to the modern young person's mind. It is something he can understand and appreciate. And it is true. The Christian church is the best example of "big business" in the world, from every point of view. The Christian Scriptures are the inspiration to the most marvelous transformations the world has ever seen. It can even accomplish things by itself, without preacher or even follower of Jesus.

This story has been filmed in five reels.

The Bible, Test It

A lady who excelled in making wax flowers and fruit was criticised severely by her friends, and her work unjustly derided. One day she showed them an apple with which they, as usual, found fault. One complained of the color, another of the shape, and so on. When they had finished, she silently cut the apple and ate it. The Bible—taste it. Don't waste time and energy criticizing it. Test it.

Burdette and the Bible

Robert J. Burdette, when asked what was his favorite passage of the Scriptures, gave this answer, which multitudes will appreciate: "When I

think of a favorite text, half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool, living water; now I want a pilgrim's staff; now I want a sword, my right good Jerusalem blade. My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."

Their Holy Burden

A traveler recently returned from Russia describes a very pretty custom which persists even today in the little country churches in that land.

These churches are very scantily furnished. There are no pews or benches, not even a reading desk. When the time comes to read the lessons, the priest brings forward the huge Bible, and two peasants, a man and a woman, step forward and, turning to face the congregation, make of their bowed backs a reading desk for the Holy Book.

Luster All Its Own

"You cannot brighten God's fair stars,
Or polish God's bright sun;
You cannot gem the sunbeam cars
That through the woodland run.
You cannot perfect perfect light,
The rays from God's own eyes;
And till you can,
O clever man,
Perhaps it would be wise
To leave God's written word alone,
To shine with luster all its own."

Through Nature to God

Psa. 19:1, 2. Professor Michael Pupin's autobiography, "From Immigrant to Inventor," has been pronounced "a great book worthy to rank, in style and spirit, among the best that the twentieth century has so far produced;" and it has won the Pulitzer Prize for the best American biography of the year (1924). We quote a few lines: "Fifty years ago, instructed by David's psalms, I found in the light of the stars a heavenly language which proclaims the glory of God, but I did not know how that language reached me, and I hoped that some day I might find out. That hope was in my soul when I landed at Castle Garden. Today science tells me that the stars themselves bring it to me. Each burning star is a focus of energy, of life-giving activity, which it pours out lavishly into every direction of the energy-hungry space; it pours out the life of its own heart, in order to beget new life. Oh! what a beautiful vista that opens to our imagination, and what new beauties are disclosed by science in the meaning of the words in Genesis: 'He breathed into his nostrils the breath of life, and man became a living soul.' The light of the stars is a part of the life-giving breath of God. I never look now upon the starlit vault of the heavens without feeling this divine breath and its quickening action upon my soul."—Rev. George Francis Greene, D.D.

THE HOMILETIC YEAR—May

CHILDREN'S DAY COMMENCEMENT

CHILDREN'S DAY

By general custom Children's Day is observed the second Sunday in June, which this year is June 14. However, there is no law about it and local conditions may change the day observed.

It is our purpose to make this section of *The Expositor* suggestive and helpful as possible to the pastor seeking themes for his words to the little people on Children's Day. He may find here also thoughts for the brief sermons he gives to the children before his main sermon every Sunday. Usually a single point well put is best, most interesting, effective, best remembered, and influential in the child life.

Sometimes the minister will wish to lighten and brighten up his message with the quotation of a little poetical ditty, a fable, or striking little story. Who could fail to interest and waken up his children by quoting such as the following:

Froggy and the Rainvoice

A brisk little froggy one day
Went forth in the weeds for a play;
A raincloud o'erhead
Thundered loudly,
And said:

"I'm going to pour rain right away."

A very nice toadstool grew nigh.
To its shelter the froggy did hie:
"You see I'm a fellow
With a new
Umbrella.

So I don't mind your rain—let her fly."

It is well for your children to be as ready to make use of favoring circumstances.

Here is a theme for a Children's Day Sermon, or one for the children on any other day. You can make many and varied applications of the fable. The story comes from Africa. It is entitled:

The Snail In the Lobster Shell

A little snail that lived by the ocean noticed with envy the big and beautiful shell in which the lobster lived.

"Oh! how this little shell of mine pinches," whined the little snail. "What a grand palace the lobster carries on his back! I wish I lived in his place. Oh! wouldn't my friends admire me in that shell! Think of a snail living in a mansion like that!"

In time a wonderful thing occurred. The watching, envious snail beheld the lobster walk right out of his shell to grow up in another, larger one. When the empty, metallic green shell of the lobster lay neglected on the beach the snail said, "Now I shall have my wish. Hurrah! The little snail is going to live in a lobster shell!"

In his pride he cried out to the birds overhead. "Ah, the little snail is going to live in a lobster shell."

He cried to the cattle in the field, "Oh! oh! now

you shall see. The little snail is going to live in the lobster shell."

So the birds and the cattle in the field were curious and they watched the little snail. The snail pulled himself loose from his own little shell, and cried, "Wel,, I'm glad to say I'm through with you. Good-bye. You've pinched me and pressed me for the last time. I am going to live in the grand lobster shell."

The birds and the animals saw the little snail proudly crawl into the towering lobster shell and he huffed and puffed and blew and gasped in an effort to make himself fit. But with all his efforts he felt very small inside the grand lobster shell. He grew tired, too. That night he died because the great, empty shell was so cold.

A wise old crow then said to his boy and girl crows and to every other boy and girl that cared to listen: "You see! That's what comes of envy. What you have is enough. Be yourself and save yourself from a lot of trouble. How much better to be a little snail in a comfortable shell than to be a little snail in a big shell and freeze to death!"

The Boy Escapes

Edwin, aged four, owned a picture book in which a fierce-looking cow was running after a small boy. He looked at it a long time; then, carefully closing the book, he laid it away. A few days later he got the book again and found the picture. Bringing his chubby fist down on the cow, he exclaimed in a tone of triumph: "She ain't caught him yet!"

There is a bit of child nature in that story that can easily find application when told to the Children's Day audience.

When you are talking to the children you can slyly work in many a truth for older people as well. You have them on Children's Day and in an attitude of receptiveness. An example of such a useful story is the following of

A Woman, a Garden and a Little Boy

A woman planted a garden but she worried about it. She watched it and watered it, and the seeds grew, but she worried about it. From early to late she worked, uprooting the weeds, but she worried about it.

And when the harvest came although the seeds of her garden yielded fruit in abundance, still she worried about it.

This woman had one little boy, but she didn't worry about him. She clothed him and fed him, and he grew, but she didn't worry about him. From early to late he played in the streets, but she didn't worry about him. When harvest time came, although the seeds of lying, smoking and swearing planted in her boy's heart yielded fruit in abundance, still she didn't worry about him.

You see there were no premiums offered at the Grange Fair for little boys, and that is why she did not worry about him.

Rose Geranium

I have a pretty little friend,
Her name is Rose Geranium. See!
She's always dressed in green and pink,
And she's as sweet as she can be.
You see her in the garden walks,
With other ladies of her kind,
And she's charming, in her way,
As any lady you will find.

—Maria J. Hammond

Hearing God's Voice

It is possible for a child to be reared in a most godly home, to be trained by devout and consecrated parents, to be much in the sanctuary and in close companionship with the ministers of religion, and yet not recognize the voice of the Lord as he calls to service. Pastors and teachers cannot too earnestly nor too frequently impress upon those they teach the fact that God does speak to men—to boys and girls, too—and that the greatest need of the world at all times and the surest way to true success is to hear and heed the voice of the Lord.

Why was the Word of the Lord precious in the days of Samuel? Why was there no open vision? Not because God did not speak, but because men did not hear, or, if they heard, did not realize that it was God who spoke. Their ears were dull because their hearts were turned away from God. When there was one ready to hear, that one heard; yet even that one did not recognize the speaker until his teacher perceived that the voice that troubled him was the voice of Jehovah and encouraged Samuel to listen and to heed. What an opportunity that is for a teacher—to make his pupils acquainted with the Divine voice! That is part of the opportunity which comes to every one of us. Do we realize that this is so? Do we make the most of that opportunity?—*The Presbyterian Advance*.

A Little Child Shall Lead Them

A father was not a Christian. But his soul was made to burn by the question of his little child. At the close of a golden Sabbath day he called his children around him to ask what they had learned that day at Sunday School. In reply to his question they began in their simple way to relate what the teacher had taught them that day about Christ, and what he suffered in order that he might open up the gates of gold and invite a despairing world to share the rapture of heaven.

The youngest child, little Nellie, sitting in his lap, looked into his face and said: "Jesus must have loved us very much to do that. Don't you love him for that, papa?"

Then they went on telling how the Saviour was betrayed by Judas and crowned with thorns, and little Nellie, looking up with tears in her eyes, asked, "Don't you love him for that, papa?"

Then they told of the tragic death on the Cross, and its giant agony, and the youngest for the third time asked: "Don't you love him for that, papa?"



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This was a keen arrow to his soul, and he surrendered to the Redeemer of the world.

A Mistake

A confident advertising man assures us dogmatically in the daily papers that a certain automobile is "the finest thing on wheels." All wrong, brother. The finest thing on wheels is still a baby carriage. And the church with a future is not the church which likes to be referred to as the "church of the automobiles." The church with a future is the "church of the baby carriages."—*Western Christian Advocate*.

Lessons From the Flowers

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed as one of these." Matt. 6:28.

In these words we have one of the beautiful similes uttered by our Saviour, and it teaches a very great lesson.

I. Did you ever consider the fact that the flowers of the field are one of the most mysterious as well as one of the most beautiful creations of God? There is something sublime about them. They grow and flourish today and tomorrow they wither away and die. And yet their existence seems to be almost human. If we are kind to them, they will bless us with their beauty and perfume, but at deeds of unkindness they will wither away before our eyes.

II. They lead a life worthy of being imitated by any human being. For if man was created in the image and likeness of God, the flowers must have been endowed with his spirit of love and his gentle disposition. They sway gracefully before the caresses of the wind, and yet are contented to remain rooted to one spot of earth. They are satisfied to stand as lonely sentinels in some out-of-the-way place and to send forth their fragrance upon a desert air. They are ready to give their perfume, their beauty and even their existence to cheer the dejected, and adorn the cottage of the poor as royally as the mansion of the rich.

III. Just think what a different world this old earth soon might become if we imitated the flowers, and took as much pleasure in comforting the poor as in catering to the whims of the rich. And if we would live without pride and give of our worldly possessions to satisfy the needs of humanity; if we would obey the second great commandment given by our Lord, "Thou shalt love thy neighbor as thyself," then we, like the flowers, could live without anxiety and die without pain.
—Robert Lee Campbell.

Patient with God

God is patient with us and we might well be with him. Do we treat ourselves with proper consideration?

How smooth the sea-beach pebbles are!

But do you know

The ocean worked a hundred years

To make them so?

And I once saw a little girl

Sit down and cry

Because she could not cure a fault
With one small "try."

What Going to Sunday School Will Do For the Baby

On Children's Day make an appeal to parents to send their very little children to Sunday School. Here are some arguments you can present as to what going to Sunday School will do for the baby:

When old enough be sure to see that your little one attends Sunday School.

1. It gives him a chance to be with other little children.

2. It teaches him to keep still when in company.

3. The singing, prayers and other exercises are a blessing to him all the week.

4. It gives him a loving teacher, and the sympathy and friendship of older boys and girls.

Bring the baby to Sunday School on its first birthday. Let it put its first year's penny into our birthday bank, and receive a greeting from the children. It will be a means of blessing to all. If the weather does not permit, send the baby's birthday penny and it will be put in the bank by loving hands, and the birthday remembered. Do not forget that the same welcome awaits the baby on its second and third birthdays.

The young, tender plant on first emerging from the ground is most sensitive to heat and cold, sunshine and rain. It is easily stunted or killed, or may, by proper attention, be given such a start as to insure rapid headway up to the time of maturity and fruitage. So with the baby life, just unfolding and groping its way in a new world of thought and action. As the tender plant needs most careful attention, and responds to this quickly and forcefully, so with the baby life; it needs wisest and closest attention in its earliest years in order to get strongest growth and best development.

"What Is In a Name"

Papa calls me little rogue,

Sister calls me pet,

But mamma gives the bestest name

Of anybody yet:

She calls me precious "sugar plum"—

Now don't you think that's sweet?

Of all the names I've ever had,

I'm sure it can't be beat.

Some people call a child a "kid,"

I don't like that at all,

If nothing better they can say,

I wish they wouldn't call.

The little folks like lovely names

As well as any one,

So please to never call us "kids,"

Not even just in fun.

—Mrs. M. J. Hunter

Child and Mother

J. H. Wilson, of Edinburgh, who has had great success in preaching to children, tells the following incident: "The morning of the day I was going to the city to be ordained, my mother came to the door to bid me good-bye. Holding my hand, she said, "You are going to be ordained today, and you will be told your duty by those who know it far better than I do, but I wish you to remember

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one thing, whenever you lay your hand on a child's head you are laying it on its mother's heart."

Recognition of His Rank

In many ways England is quite as real a democracy as the United States. A story about the young Prince Edward, told in the *Atlanta Constitution*, illustrates well this point. He was sent to school at Osborne. He had just arrived and was wandering about the grounds when he was accosted by another small boy, who had already been a term at Osborne.

"Hello," said the other boy, who was the son of a captain in the army. "You're a new boy. What is your name?"

"Edward," the little prince replied.

"Edward what, stupid?" said the other boy. "You must have another name."

"Edward of Wales," said the prince.

"Oh! so you're that chap," was the comment, as the boy walked away. "I hope you won't put on too much style."

Clever Bobby

Robert's mother had taken him to church to hear the evening sermon. Bobby tried not to allow his attention to wander from the preacher, but it did. He seemed to be particularly interested in some ladies who sat in front of him, and when the sermon was about half over he whispered to his mother.

"Mama, I never saw those people before, but I know their name."

"Hush, dear."

"But I do," persisted Bobby. "Their name's Hill."

"How do you know?"

"Every time the preacher said in his text, 'I will lift up mine eyes unto the hills,' these two big girls looked at each other and smiled."

Subsequent inquiry proved that Bobby was right in his conclusion.

Cheerfulness Defined

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means a generous appreciation of others, and a modest opinion of self.—*Thackeray*.

Johnny's Reason

Johnny stood beside his mother as she made her selection from the huckster's wagon, and the farmer told the boy to take a handful of cherries, but the child shook his head. "What's the matter? Don't you like them?" asked the huckster. "Yes," replied Johnny. "Then go ahead and take some." Johnny hesitated, whereupon the farmer put a generous handful in the boy's cap. After the farmer had driven on, the mother asked, "Why didn't you take the cherries when he told you to?" Johnny said, "Cause his hand was bigger'n mine."

That was very bright reasoning on Johnny's part, but we all need to look out, boys and girls, and older people too, lest we become selfish!

Danger

Did you ever think how little is the change that takes place between childhood and old age? People sometimes excuse what a little child does, saying complacently, "Oh! he will outgrow it after a while." Yet that child may be developing a selfish or cruel disposition which shows in childish acts of greediness or injustice.

There is real danger in the "he-will-outgrow-it" point of view. Dispositions acquired in early childhood are not outgrown. They grow with and in the child. A child of six, or of sixteen, is probably doing precisely the things that he will be doing forty years hence, only on a slightly different scale. We do not dare depend upon time to bring changes; they come only through careful spiritual training.—*G. T. L.*

Only Six

I'm only six, I can't be wise;
But I know how to use my eyes,
And I am listening every day
To what grown-up people say—
How little children should behave,
That boys like me should be too brave
Ever to murmur or to fret
At any task that may be set;
How they should mind, without a cry,
And never ask the reason why!
I wonder if the grown-ups did,
When they were small, as they were bid!
And, oh! how many things I hear
Which do not seem to me quite clear—
How it is certain to be true,
If you love people, they love you!
Now there's our Kitty—she loves Mouse
And looks for him through all the house;
But Mousie does not love our Kit,
No, not the tiniest little bit!

—*Zitella Cocke*

Queen Victoria's Dolls

Girls like to hear about dolls. There are lessons about manners and dress and disposition you can draw from dolls when you use them as a text on Children's Day.

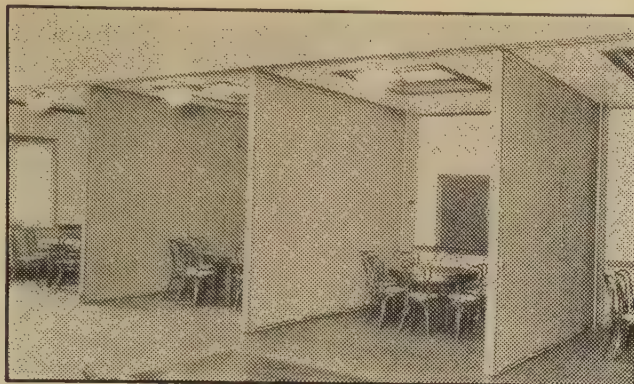
When Queen Victoria was a little girl she dearly loved dolls. She had one hundred and thirty-two in all—dancing girls, lords and ladies, babies and maids. Each one dressed in garments fitting his or her place in life.

Victoria made the garments of thirty-two of these dolls her very own self. Such fine stitches as she took too! Dainty pocket handkerchiefs she embroidered with initials, and drew the threads in the borders; silk and satin robes with long, graceful trains; caps and bonnets in the fashion of the day. Most wonderful of all was the way she finished off the tiny pockets on the tiniest of aprons. Why, you would surely think they were meant for fairies themselves; and not for simple little wooden dolls.

Many of these dolls are still preserved in the museum, where you may see them when you go to London.

"Out of the Mouths of Babies"

A young mother in one of our suburban towns



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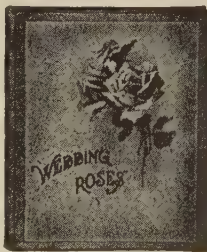
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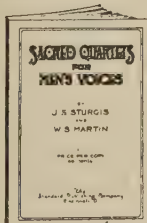
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had just returned from a great city, and was opening her purchases, while her three-year-old daughter stood by. Noticing the eager interest with which the baby examined the dainty garments chosen for her, and amused at the admiration they called forth, the mother said playfully: "Jean, see how much you cost Mamma." There was a moment of silence. A serious look flitted across the baby's face. Then looking up intently at her

mother, with earnest eyes that seemed responsive to some urging within we wot not of, she replied slowly: "Mamma, how much did it cost God to make me?"

Ah, baby, did you build better than you knew? For a moment the centuries rolled back. I saw a world steeped in sin and sorrow, and to the question, "Whom shall I send, and who will go for us?" I heard God's beloved Son answer: "Lo, I come to do thy will, O God."

COMMENCEMENT

SUGGESTIVE TEXTS AND THEMES

The Investment of Life: "Take ye away therefore the talent from him." Matt. 25:28.

Religious Education: "Learn to do well." Isa. 1:17.

The Indispensable Book: "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

Sent From God: "There was a man sent from God whose name was John." John 1:16.

Taking Aim: "This one thing I do." Phil. 3:13.

Starting Out: James 1:5.

The Voyage of Life: "There go the ships." Ps. 104:26.

To Understand Our Times: "The children of Issachar, men that had understanding of the times." I Chron. 12:32.

Growing to Know: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." I Cor. 8:2.

Heart and Head: "A wise man's heart is at his right hand; but a fool's heart is at his left." Eccl. 10:2.

The House of Wisdom: "Through wisdom is a house builded." Prov. 24:3.

Address to Graduating Class: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 2:14.

The Teaching Book: "Nevertheless we have the more sure word of prophecy unto which ye do well that ye take heed." 2 Pet. 1:19.

The Teaching State: "All thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54:13.

Education a Unitary Process

Education is a unitary process. It cannot neglect the heart, the conscience, the will, and produce the best results. Only religion can reach and successfully control the deep well-springs of man's being. President Woodrow Wilson said, "Religion is the only force in the world that I have ever heard of that does actually transform life and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

Henry Watterson, in his famous Christmas editorial, marvelously summed up what was expressed by General Haig, General Byng, General Pershing, Lord Roberts, Lord Kitchener and a host of others: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power alone, can arrest the descent and

save us. That is the Christian religion. Democracy is but a side issue. That paramount issue underlying the idea of democracy is the religion of Christ and him crucified, the bed-rock of civilization."—*Henry H. Sweets.*

The Marks of a Good College

It insists on sound training. It sets up a high standard of morals. It depends more on teachers than on laboratories. It prefers that students pay their fees, but is inflexible in requiring that they study their books. It is not anxious to graduate its students prematurely. It teaches as many valuable lessons outside the classrooms as in them. It encourages real revivals of religion. It welcomes students who must work their way through college. It spends as much money on its library as on its athletic field. It prefers quality to quantity in its enrollment. It is willing to be a college instead of a sham university. It believes that knowledge, added to character will provide the ideal career.—*St. Louis Advocate.*

A Double Mission

The two great works of the Church are evangelism and instruction, or preaching and teaching. The aim of preaching or evangelism is to persuade human souls to embrace Jesus Christ as Saviour. The purpose of instruction or teaching is to prepare the way for, and to accompany preaching. The Christian college both persuades and instructs.—*Presbyterian.*

Education for Leadership

One of the noblest titles given in Germany in the time of the empire was, translated, "Enlarger of the Empire." It was given to statesmen and warriors. Would that Jesus could give such a title to us! To enlarge his empire calls for supreme leadership.

The Great Teacher

One day long ago a young man stepped out from the throng, took a place on a hillside, and began to teach the people. He did it in such a way that they were amazed. They said he taught as one having authority, and not as their scribes. Consequently the common people heard him gladly.

From that day he has been known as a teacher. The years have taught us to call him the Great Teacher, for they have shown us how well that title is deserved.

I. Jesus is a great teacher because he teaches vital things. The shallow and inconsequential have no place in his curriculum. Some spend

years learning what is hardly worth the trouble, but not in the school of Christ. Whatever is presented there must really count. His test of subject-matter is, "Is it worth-while?"

II. He is a great teacher because he teaches in ways so simple and plain that none can mistake his meaning. Sometimes he speaks in the plainest expository form, with nothing of embellishment and utterly void of the tricks of the rhetorician. Sometimes he makes it a story. The narrative is always one with familiar settings and characters, and it always makes a vital point before it is through. Jesus introduces a man and a truth to each other and sees that they become friends. The person who can do this well is a master instructor.

III. He is a great teacher because he always makes his own position clear and lets the force of his own influence fall on the right side. In these days there are teachers who consider it a mark of scholarship to present various sides of a question and then leave the helpless student to make his own choice—and often a wrong one. Whether or not this is a scholarly procedure, it certainly is not a helpful one. Jesus never followed it. He went after the one vitally true viewpoint, committed himself to it without reserve, and sought to influence his hearers to do the same. It is such a teacher who builds history.—*Rev. Clarence E. Flynn.*

Democracy and Intelligence

During the recent war, college training proved its value so signally, so variously, and so magnificently in the skill, thoroughness and swiftness with which its products served the government in mobilizing, organizing, equipping, training and commanding the most efficient and wonderful army and navy ever sent against a foe, that as soon as the armistice was signed, vast hosts of the young manhood of the country, in view of this practical demonstration of the value of college training, began to plan to enter college to reap for themselves such benefits, so that our colleges and universities of every kind are overflowing with these eager crowds seeking this superb training. The great popular approval, too, of the masses of the people is seen in the willingness with which taxes are assessed, or endowments subscribed, to maintain these expensive institutions for the youth of the land. Scarcely a voice is raised anywhere against the most fabulous amounts being raised to support in the most munificent way our institutions of higher learning.

It is well that this is so. Because democratic institutions can not thrive without a high state of intelligence. Mexico is in perpetual revolution and Russia in the thralldom of bolshevism, because the masses of their people have not the intelligence to establish, organize, and maintain sane democracies.—*I. M. Leonard, D.D.*

Christianity a Teaching Religion

Christianity has always been a teaching religion. Jesus Christ has become the Head Master of the world. All true advance in pedagogy has proved to be really an approach to the method and spirit

of his teaching. Paul, the great scholar, reveals not only marvelous ability as a preacher, but consummate skill as a teacher. All through the early ages the Church handed on the torch of learning. Luther, Melancthon, Calvin and the long line of their successors appreciated the teaching function of the Church and with diligence and self-denial taught and organized institutions of learning. The historian Bancroft speaks of John Calvin as the father of the public schools.

Our forefathers, driven to these shores by their high veneration for the Christian religion and desiring to perpetuate its spirit and aims, planted the school hard by the church. Of the first nine colleges established in those early days, eight were erected by the Church.—*Henry H. Sweets.*

The Educational Byway

There was a little Freshman,
As bright as bright could be.
He turned into a Sophomore—
(It has been done before).
The Juniors next acclaimed him
As one of kith and kin.
Then Seniorites laid him low,
(Oh! play it soft and slow!)
For with a cap he wears a gown,
His face is furrowed with the thought:
"Will I graduate, or will I not?"

A Cheer Leader Would Help

Jokes of teachers all remind us
We can make our grades sublime
By bursting forth in joyous laughter
At the designated time.

A Scotch Definition

"O yes," said Don to his minister, "I ken well enough what metapheesics is. When the party wha listens disna ken what the party wha speaks means, and when the party wha speaks dinna ken what he means himsel', that's metapheesics, mon."—*London Morning Post.*

Graduation Day

Poetry and romance crown the commencement season. Whether university, college, academy, high or ward school, commencement ceremonies are impressive, inspiring, yet not without an element of pathos. There are the young men and women with sparkling eyes, with the vigor of youth, the flowers, the white dresses, the music, the speeches, the salutatory, and the valedictory, and at last, the presentation of the diploma and announcement of honors.

God has a graduation day for his children. When is it? Paul thought of it as death. Peter believed it to be his martyrdom. "Be thou faithful unto death, and I will give thee a crown of life." When old Colonel Newcome, Thackeray's lovable hero, came to the end of life, and the sands ran low in the hour-glass, he fancied himself again a boy at that quaint English school where, at roll call, instead of saying "Present," they said, "I am here." The great graduation day had come, God's commencement day was at hand for the Colonel. From some vast distance there issued a

mighty summons; it was the calling of the roll. The Colonel raised himself upon one elbow, and, in answer to the voice that he alone heard, he cried with his last utterance, "I am here!"

Religion and Civilization

There can be no complete education without recognition of the claims of God upon the human soul. Christ must be the center of every life, and his spirit and love and power must dominate every purpose in life.

Dr. James McCosh spoke a profound truth when he said: "Christianity has been the mother of all modern education;" and Macaulay was right when he said: "Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires;" and Washington sounded clearly the principle upon which our nation was founded, when he said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*Christian Observer*.

The End of the Road

(Written for the graduating class of Maryville College, by Mrs. C. M. Tadlock, the wife of Maryville's oldest living graduate, Dr. A. B. Tadlock.)

To me there is charm inviting
Where a road winds off through the trees;
Each track seems a line of writing—
Of endeavor, of toil, of ease;
A picture of life in the making,
Light hearts, or a weary load
Of sorrow or sin, of joy that has been;
As they near the End of the Road.

I travel the road of Fancy,
Beyond the Land of Dreams,
Beyond life's necromancy;
Not very far, it seems,
To the rose-hued Isles of Sunset,
Away in the Golden West,
Where all is peace, at life's surcease,
And the weary pilgrims rest.

There are songs of early morning,
There are sighs of those who grieve,
There are greetings sweet, as weary feet
Are homeward bound at eve;
There are devious ways beguiling,
Though but one to the Blest Abode;
So with heart of grace and a smiling face
May we reach the End of the Road!

Five Rules for Sportsmanship

1. The first rule of sportsmanship is courtesy to your opponents. Be a gentleman or lady and treat your opponents as such gentlemen or ladies.
2. The second rule of sportsmanship is to play the game according to the rules of the game. Play fair.

3. The third rule of sportsmanship is to abide by the decisions of the umpire without remarks or heckling.

4. The fourth rule of sportsmanship is to be a courageous loser, and not lose heart when the score goes against you. Play your best to the end. Have grit.

5. The fifth rule of sportsmanship is to be a modest winner. Not to boast over your victories or rub it in. Cheer your opponents.

Where there is good sportsmanship between contestants it should lead to friendship and not enmity. Last fall a game was reported in a certain state in which one player kicked three of the different members of the opposing team, inflicting serious injuries. This person should have been not merely expelled from the game, but from the college and brought before a criminal court. The Cave Man and criminal belong in stripes, not in football suits. Sportsmanship of the right sort is the most effective method of weaving conduct into character.—*H. S. Curtis*.

Past and Future

James Russell Lowell when passing from Rome to Germany, crossed the Alps. and, as he stood with a German friend on a high peak, his soul was thrilled with the magnificence of the scene about him. Turning his face toward Rome he said, "Glories of the past, I salute you." His German companion turned and looking toward his fatherland he lifted his hat and said, "Glories of the future, I salute you." Young gentlemen, when you get your diplomas, you stand on the Alpine heights between Rome and Germany, make the Germany of the future brighter than the Rome of the past.

Christian Education

There has been a notable change in educational ideals. For a time vocational training has been emphasized. Education has been held up as a financial asset, whereby the youth of the land may be fitted into the economic scheme of the state. But educators are beginning to see that the child does not exist for the state, that broader ideals of service must prevail and that education must issue in character. This is the time for the Church to stress Christian education as the realization in us of the mind of Christ.—*Lutheran*.

God give us men!—determined, brave and strong—
Who stand for Right and dare to smite the Wrong,
Whole-hearted men—unselfish, fearless, bold—
Whose love of truth outweighs the greed for gold,
Devoted men, who think and pray and plan
How best to serve and help their fellow man.
While selfishness misrules, and greed and lust
Entice and drag their victims in the dust,
Send up a prayer, again and yet again,
With faith unailing still.—God give us men!

—*Rev. C. H. Mead, D.D.*

Develop the Whole Man

Recently Dean Herbert E. Hawkes of Columbia University said: "It is the duty of the college to develop the whole man—social, intellectual,

aesthetic and religious. An education which does not accomplish this fails in so far as it falls short of the ideal." The leaders of both State and Church must recognize this as a tremendous fact. They must become more conscious of the failure of school and college to develop the religious life. The ultimate forces of life are the spiritual forces. These must not be neglected at any time. Several years ago President Hadley of Yale said: "I do not believe you are going to make the right kind of a citizen by a godless education, and then adding religion afterward. The idea is wrong. Education and religion must go hand in hand."—*Henry S. Sweets.*

MORNING WORSHIP

Our Father: The day brings with it joy and gladness, opportunity and privilege. Be thou sharer of our joys; help us to see our opportunities; inspire us to magnify our privileges. Thou art the center and circumference of life. The sun gives no light, the sky has no star, the landscape has no beauty, the flower has no fashion, nor fragrance—without thee. Be thou our Sun, be thou our Morning Star, be thou the Lily of the Valley—the chiefest of ten thousand. Speak to us by whatever voice thou canst reach us; only speak to us. Suffer no joy to make us forget thee, no sorrow to make us curse thee, no tears to blind our eyes to thee. Come to us by whatever road thou deemest best; only come to us. Give us that sweetest of experiences, the sense of fellowship with thee. It is the consummate glory of our faith, the answer to our heart's desire. Push back the protruding world, hush its clamor, silence its call—and give us a gracious peace in this thy holy day. Carry us to the mount of vision; may we see thy face. And as we return to the struggling life, may the glow of the Unseen be all about us, that the world may see, even though we know it not. With gratitude we come to thee; with joy in a full salvation we greet thee. We pray in the name of Jesus. Amen. *Rev. W. H. Geistweil, D.D., St. Louis, Mo.*

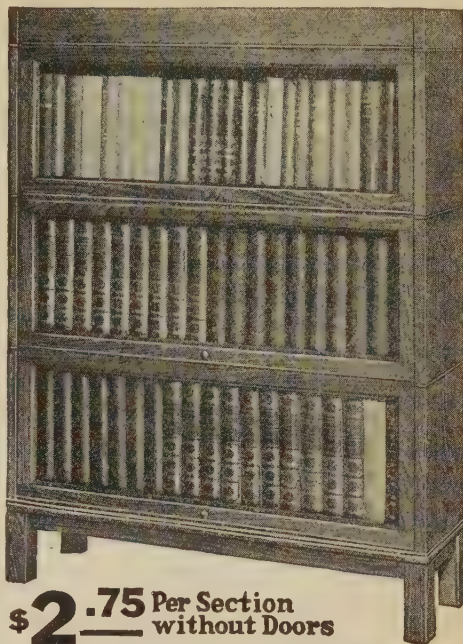
Barbara to her father: "Sometimes Daddy, I get so mad at Jack (her brother) that I feel like killing him."

Father: "Tut, tut, little girl, don't say that, you know what the Ten Commandments have to say about killing."

Barbara: "Yes, I know, but if the Ten Commandments knew Jack as well as I do, they wouldn't say it."—*Rev. J. H. MacConnell.*

Vanity is so rooted in the heart of man, that every soldier and cook and dustman makes his own boast and craves his special admirers; and philosophers just as much as they. Even those who write you against vanity expect to be admired for writing so well. We are so presumptuous that we would fain be known to the whole world, and so vain that we are gratified and pleased with the approbation of five or six people immediately at hand.—*Blaise Pascal.*

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What Shall I Preach on Sunday?

"What Shall I Preach on Sunday" will usually have four sermon briefs. But a minister preaches at least four sermons a month. In "Outlines" he will find other suggestions for his messages.

Besides, it is our purpose to draw similar sorts of material more nearly together in *The Expositor* make-up. We believe this will facilitate the finding of material and comparison of themes.

All this material is intended merely to be suggestive, inspirational. The minister of today, willing as he is to meet every call, is more harried, more overburdened, more beset by pressing obligations than were the ministers of any previous age. He must therefore use every sensible help, every reasonable aid that he can. Such outlines as we present will strike sparks in your own mind that will start you on original lines of thought. This is the purpose of suggestions, outlines, and sermons.

THE EARTH FULL OF GOD'S RICHES

A Summer Splendor Sermon for June 7

Text: Psa. 104:24.

An old hymn begins, "The world is poor from shore to shore;" the psalmist sings, "The earth is full of thy riches." Which is right? We stand with the inspired psalmist. The earth is rich!

The earth is surely rich with Nature's riches. Rich in beauty and music. Rich in mystery and marvel. Rich in power; vast, unimaginable power, electrical, atomic, thermal, gravitation. Rich in lavish fruitage.

The earth is rich with Humanity's riches. Rich in the fruits of man's genius and toil. Great wealth he has gathered; great works he has wrought; great thoughts and ideals he has recorded with author's pen, artist's brush, sculptor's chisel, architect's superb designing.

"Earth proudly wears the Parthenon.

As the best gem upon her zone."

The earth is rich with Human Experiences. Childhood is rich. "Heaven lies about us in our infancy." Boyhood is rich. Looking with awed wonder upon mysteries and meanings everywhere. Youth is rich,

"By the vision splendid,
Is on his way attended."

Rich in highest, holiest aspirations which awake; to know, to grow, to love, to serve, to climb. Manhood is rich. All great work is his; all great experiences come to his door knocking. Old age is rich. The golden glow of ripened grainfields, of laden orchards, of autumnal hillsides, of sunset glories, lights up his ripened years. Character and accomplished labors crown his head.

"Grow old along with me!

The best is yet to be."

The earth is rich with Treasures from Heaven. The measureless love of God. The benediction

of the Holy Spirit. The Cross of Christ. I have seen in dream a sublime vision of this little sphere sweeping softly through the Dark while from the topmost arc of its surface a marvellous mass of radiant rays flung afar, as ten million Kohinoor diamonds condensed at one point of glory. Angels and archangels were gazing from many a distant star marvelling what this might be. This, Heaven's Crown Jewel of the cross! God's infinite treasure, come down to make earth rich.

What then is my message to you today? This: A Richer Life! "I am come that they might have life, and that they might have it more abundantly." "All things are yours:" enter more richly into your heritage from God.

CHRIST'S THOUGHT ABOUT CHILDREN

Sermon to the Church on Children's Day, June 14
Text: Mark 9:36.

Here is a character test: What is this man's thought about children? Fleshly, spiritual; shallow, deep; impatient, loving; cynical, sympathetic? The man (or woman) stands revealed. So likewise a community, state, nation, reveals and ranks itself by its regard, its treatment, of children. And the standard is Christ's thought.

Christ had beautiful human love for them. "I think when I read that sweet story of old." Christ had profound conviction of the preciousness of a little child in God's sight. "In heaven their angels do always behold," etc. Christ had deep insight into childhood; as that childhood's humility and simplicity constitute the open sesame to God's kingdom; and that childlike simplicity of heart is the foundation of true greatness.

In his church Christ's first solicitude was for the care of the children. "Feed my lambs" came before "Tend my sheep." This for the sake of the children themselves; and then, because he knew that the growth, character, permanence of his church would depend upon child nurture.

Christ's thoughts concerning children press momentous things, therefore, upon our thinking.

Children are the Riches of our homes, community, churches. Signs of prosperity. "The streets of the (restored) city shall be full" of playing children. The chief treasures are they, of home, of community, of church!

The children of homes, communities, churches, are the greatest Interest committed to us. Ours to make the community a fit place for children to grow up in: clean physically and morally; beautiful unto cultural ends; free from wolves and wild beasts; high educational advantages, public schools kept safe; every communal influence, newspapers, libraries, movies, recreations, kept wholesome by dominant public sentiment in action.

Children are our Future. Well born, well

trained, well prepared for life's work, instructed, disciplined, inspired, they will fill our hearts with joy, be the strength of our hands, solve our biggest problems. Taught from childhood to love and support the church, to stand for truth and honor in political life, to serve the public weal with high idealism, and to do their own work (be that what it may) with industry, intelligence and honor, our boys and girls will build the world's future far finer than the present day.

Children, therefore, are the highest product of community, of church, of home. Many years ago a New England orator told of shops that hung out a shoe, a hat, a pen, as sign that in such shop shoes, hats or pens were made. Then picturing the Great Stone Face jutting from the mountain cliff he cried, "Up there amongst our mountains God hung out that sign to show that in New England God makes men!" Yes, and I would that above the door of every public school, Sunday School, Christian home, church, there were the sign proclaiming, "Here men are trained, cultured, molded for God."

Christ hath set the "little child" in our midst; let this Children's Day renew our care for the highest welfare of that child.

REMEMBER JESUS CHRIST Baccalaureate Sermon, June 21

Text: 2 Tim. 2:8.

From a thousand texts upon which I might preach to you, Young People, I choose this greatest one, and give you these three words as talisman, motto and life guide: "Remember Jesus Christ." My theme is, "What I Want Jesus Christ to Be to You." And I am going to talk to you simply and confidentially about Jesus Christ just as I wish some one had talked to me when I was your age. For it takes young people so long to come to the really right idea about Jesus.

First, then, I want him to be your Hero. Very determinative is the influence upon you of the man whom you take as your hero. Partly pathetic, partly laughable now, my list of early heroes, from Buffalo Bill up to Carlyle, Ruskin and Emerson. But in all mature manhood my hero has been Jesus Christ; most brilliant orator, mightiest and most constructive thinker, statesman without peer, man of my highest ideals. If you rightly know him you also will take him for your Hero.

Next, I want him to be your Model. To have a model and to muse upon that model for inspiration and for self-measurement is the way to becoming great orator, author, or mechanic. And I want you to take Jesus as your model. Pure was he in character, snow white. Heroic was he in life. Be like him!

Third, I want him to be your Religion. I mean that exactly. He himself, the whole body, spirit and life, the whole meaning and power, the whole beauty and charm of your religious life. Let him be your Creed, your Church, your "Communion." Young Brothers, believe Christ, follow Christ, be like Christ, love and serve Christ. That be your Religion!

And fourth, I want him to be your Chum. Yes, reverently I say it, your Chum. For what is a

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and the season of accidents is upon us. Summer is the time of countless disasters.

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chum? One to whom you tell things you don't tell to any one else. One who tells you confidential things. One with whom you walk in intimate companionship. "The secret of the Lord is with them that fear him." "We will come to him, and make our abode with him." You can never find such splendid, perfect Chum as Jesus Christ!

Members of the Graduating Class:

I give to you this word for life: "Remember Jesus Christ." Take him as your Hero, your Model, your Religion, your Chum; then whatever of earthly success be yours, whatever of defeat and disappointment come upon you, your life will prove a divine success.

WHAT I EXPECT TO DO THROUGHOUT ETERNITY

Sermon for June 28

Text: 2 Pet. 3:14.

The Bible does not give us definite description of the employments of the redeemed throughout eternity, nor could we understand. But we may draw inferences which are much more than mere guesses; and thus I can tell you what I expect to do in eternity.

But first I will name some things which I don't expect to do.

I don't expect to waste any golden time in sleep. "There shall be no night there." I don't expect to lose any time from my heavenly employments because of sickness. "The inhabitants shall not say, I am sick." I don't expect to indulge in any of the common clerical pastimes of earth, such as scrapping with brethren who are "down-right heretics" according to my way of thinking. If they manage to get into heaven at all (where, of course, I shall be domiciled) we shall find that our differences had been dhimeras. And I don't expect to spend any time repenting or worrying over my past sins. That matter the triune God will have made eternally right. I'll just live in the sunshine.

And now I'll tell you what I do expect.

To begin with, I expect to Travel! My wander-

lust has long been held in check; in eternity I shall have time, room, freedom, facilities, for limitless journeyings through the infinite universe of God.

I expect to Learn! In this life "my heart hath been set to know," but because of all sorts of obstacles I have learned very little. So few years in which to study; so few teachers who really knew; myself possessed of such small power of learning; barriers of mystery all around that held me back from knowing. But in eternity the obstacles all removed, the barriers broken down, I shall learn and learn, endlessly, immeasurably.

I expect to Work! Here I love work, but ignorance, ineffectiveness, weariness, cramp me cruelly. In eternity I shall work—gloriously! "His servants shall serve him."

I expect to Grow! Here on earth I seem bound around like the foot of a Chinese girl; I just can't grow. Throughout eternity I shall grow and grow and grow—up towards the stature of the Infinite.

I expect to Sing! I shall have a part, however minor, in that great new song, praising our God and Redeemer.

I expect to Love! "For God is love." On earth my heart is too little, too cold, too dry, to love much; but throughout eternity my whole being shall be a pure and blessed love.

To travel, to learn, to work, to grow, to praise, to love, and each without limitation and without tire—these things I expect to do throughout eternity.

Our old theological professor, who never had been known to sing, suddenly began to help with the hymns in chapel. Asked by a friend to explain, he timidly confessed that it was due to a dream. He had seen himself at heaven's gate seeking admission; he had told the keeper that he wanted to go in to sing God's glory eternally. "You never sang to him on earth: how could you sing in heaven? Go back to earth and learn!"

Beloved, seeing we look for these things, let us be found practicing them the best we can, on earth!

OUTLINES

THE SOWER

"Behold, a sower went forth to sow." Matt. 13:3.

I. The Seed.

1. God's Word; Prophecies, Promises, Doctrines.

2. Christ's Gospel: his discourses, life, death, resurrection.

3. All Truth is living seed.

II. The Ground. Its -variety; hard, stony, thorny, and good. The heart, the thoughts, the memory, the affections.

III. The Sowers. Preachers, teachers, guardians, and children of God.

IV. The Growth. The blade, ear, full corn. Attention, prayer, obedience.

V. The Harvest-Home. Sunshine, golden grain. Gladness for plenty. Harvest of a good life;

gathering truth from creation, Providence, revelation, experience.

Fruit of the Spirit is the rich harvest of eternal life.

TRUE EDUCATION

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

Moses was one of the most learned men of his time. There is much in his experience to commend the subject of education to all classes. In his training we see

I. God's testimony in favor of education.

1. By God's Providence Moses was placed where he could enjoy secular education. God's will in favor of education is also seen

2. In the schools of the prophets.
3. In the teaching of the Bible—see especially the Book of Proverbs.

4. In the capacity and cravings of the human mind. The education of the mind, then, is a sacred duty

II. The great value of education.

1. Think on the cost of Moses' education—the sufferings of the Israelites, and the dangers of a heathen court.

2. Think of the increased power it gave him. By education, mental diamonds are polished, and nuggets of gold are converted into current coin.

III. Secular education is not in itself sufficient. We have a twofold nature—mental and moral. Educate both. Moses received a religious training, first from his mother, and afterwards from God in the desert.

IV. Eminence in secular education may be combined with eminence in religious education. Moses was distinguished for both. Also Paul, Milton, Ruskin. Intelligent piety is the best piety.

1. The Christian Church should seek the education of the masses.

2. All educated minds should be consecrated to Christ.

A SEASIDE SERMON

“And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.” Luke 5:3.

I. He taught them “out of the ship.” Jesus seeks a pulpit in the midst of the daily life. Opportunities presented should be seized. Christ wants a pulpit in the midst of the people. He would teach the multitudes. So he hallows the daily work of the people.

II. It was the boat of a disciple. Christ was welcomed. Peter was an ardent disciple. Peter cared for his business, but for Christ's presence more.

The boat of a busy disciple. A hard-working man was Peter. Yet found time to listen to Christ. “Washing their nets.” Clean workers. “Integrity” name of craft. “Honesty” carved at the figure-head.

Considerateness of Christ. “Thrust out.” All hear. “Provide things honest in the sight of all men.”

It fares well with the ship when Christ is on board. Prosperity comes when Jesus is in the business. It is safe in the shop, counting-house, or anywhere Christ is in partnership.

III. They followed him.

Christ loves hard workers. He respects drudgery, and will transform it into Divine Service.

When Jesus sits in the ship everything is in its right place. The cargo is in the hold, not in the cabin. Cares and gains, fears and losses, yesterday's failure and today's success, do not thrust themselves in between us and his presence. The heart cleaves to him. “Goodness and mercy shall follow me,” said the Psalmist. Alas, when the goodness and mercy are allowed to come in front of us, and our blessings shut Jesus from view!

Here is the blessed order—the Lord ever first, I following him, his goodness and mercy following me.

THE PRAYER THAT HAS POWER

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be given unto you.” John 15:7.

Conditions of power in prayer:

I. Close converse with God.

II. Definiteness of desire.

III. Willingness to co-operate with God in bringing the answer.

IV. Faith.

There is much prayerless praying.—H.

“NEVERTHELESS GOD!”

“Without were fightings, within were fears. Nevertheless God. . . 2 Cor. 7:5, 7.

That is, perhaps, the greatest “nevertheless” of Scripture. And there are many of them. One of the most profitable studies I know is to go through the sacred record and mark the great places where this arresting word occurs.

1. Sometimes it comes with a note of sadness, obliterating all the fair report that goes before: “I know thy works and thy labor and thy patience . . . nevertheless I have somewhat against thee, because thou hast left thy first love.”

2. Sometimes it comes with the magic note of hope: “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.”

3. There is the “nevertheless” of Christ in the Upper Room. He has just been filling the disciples' ears with soft music, the music of a love that reserves its sweetest cadences of affection till the last hour. And then, like the crash of discord, comes the announcement of departure: “Nevertheless, it is expedient for you that I go away.” It is the “nevertheless” of finality, of duty and of destiny.

4. And closely linked with this, the “nevertheless” of the garden: “Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine be done.” It is the “nevertheless” of sorrow conquered, of faith triumphant, of love made perfect.

5. On another level is the “nevertheless” by the lakeside. “Master, we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net.” The “nevertheless” of utter obedience, unhindered by the memory of barren yestrays.

6. And here is our text: “Without were fightings, within were fears. Nevertheless God!” Bringing into the struggle and suspense of our earthly state the presence and the peace of the Eternal! “Nevertheless—God!”

It is no ancient Scripture this: it is a transcript from your experience today.

1. Perhaps your trouble is financial. Life, with you, is a weary struggle with dollars and cents. You are doing your best to meet a mounting living-cost on a lessening income. But in spite of

all you can do, the adverse balance grows larger from month to month.

2. Or perhaps it is your health that worries you. You feel that you are no longer what you were. A wasting illness has robbed you of your resilience. You have passed from full vigor to life's decline.

3. Or it may be family cares. You are living, not only where you are, but yonder where your boy is, and you cannot help thinking of dangers and temptations that assail him. "Without are fightings," and your boy is in them: "Within are fears"—that is life, that is love, that is motherhood.

4. Or the battle may be a spiritual one. You are fighting with some grim habit contracted in youth's unthinking years. Or you are thrown into an atmosphere thick with peril.

5. Or it may be just a matter of temperament—a nervous, despondent temperament. "Forward, though you cannot see, you guess and fear." You live on the margins of despair.

6. "Without were fightings: within were fears. Nevertheless God!" Let this great word of this old veteran dwell in you richly! It throws divine greatness around your incompleteness. It brings divine almightiness to the deliverance of human weakness. Though beaten back in many a fray—"Nevertheless God!" Though tomorrow be big with menace—"Nevertheless God!" Bring the infinite factor into your life's problem. He will solve it for you.—*Rev. W. H. Sedgewick, D.D.*

CARE FOR SOULS

"No man cared for my soul." Psa. 142:4.

I. What it is to care for the souls of others.

1. To have a firm conviction of the value of their souls.

2. To feel alarming apprehensions of the danger to which their souls are exposed.

3. To cherish tender solicitude for the welfare of their souls.

4. To make zealous exertion to bring them to the Saviour.

II. Who are they who ought to care for the souls of others?

1. Ministers of the Gospel.

2. Members of the Church.

3. Heads of families.

4. Sabbath School teachers.

III. What are the evils of not caring for the souls of others?

1. How cruel!

2. How ungrateful!

3. How criminal!

4. How fatal!

Roger Babson, the financial expert, upon whose reports millions are invested each week, says in one of his financial reports, "We are giving our thought to the earnings of railroads and public utilities and trusting for their safety to the twenty-two inches of steel of which our safety vaults are made, but it is the character of the people that makes these remunerative and secure, and this is not produced by your honored bankers, but by your poor preachers."

EXPOSITOR HONORED

Again the *Expositor* has been recognized and honored. This time the honor is tendered in the form of an invitation from the Program Committee of the Houston Convention of the Associated Advertising Clubs of the World, asking that the *Expositor* be represented on the program of that convention. Mr. Ramsey, Manager of the *Expositor*, will speak on the subject, "The Churches' Outside Audience," and will deal with the question of Church Advertising. The Convention meets at Houston, Texas, from May 9th to May 14th.

THE KING'S HIGHWAY

I know not where the road will lead

I follow day by day,

Or where it ends: I only know

I walk the King's Highway.

I know not if the way is long

And no one else can say—

But rough or smooth, uphill or down,

I walk the King's Highway.

And some I love have reached the end,

But some with me may stay;

Their faith and hope still guiding me,

I walk the King's Highway.

The way is truth; the way is love;

For light and strength I pray:

And through the years of life—to God,

I walk the King's Highway.

The countless hosts lead on before—

I must not fear or stray:

With them, the pilgrims of all Creeds,

I walk the King's Highway.

Through light and dark, the road leads on

Till dawns the endless day,

When I shall know why in this life

I walk the King's Highway.

—*Evelyn Atwater Cummins in The Churchman*

OUR CHRIST

I know not how that Bethlehem's Babe

Could in the Godhead be:

I only know the Manger Child

Has brought God's life to me!

I know not how that Calvary's cross

A world from sin could free:

I only know its matchless love

Has brought God's love to me!

I know not how that Joseph's tomb

Could solve death's mystery:

I only know a living Christ,

Our immortality!

—*H. W. Farrington*

Helps for Your Church Advertising

On your Children's Day program, for your newspaper advertisement of Children's Day or for the postal card reminders you send out, what better cut could you use than the one below? It will come out well on any paper. It has the right appeal. It is of medium size and costs but 90 cents. It is No. 374.

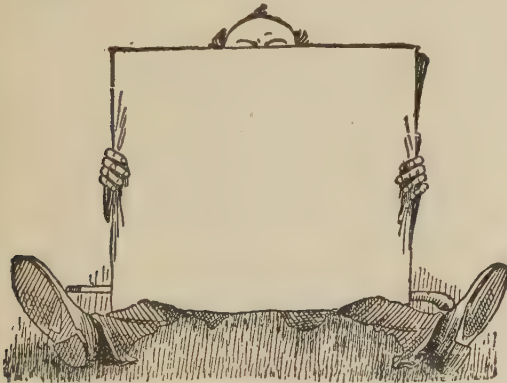


No. 374—90 cents

* * *

To arouse curiosity is the purpose of the following cut. What is this man reading? Don't you know? Why, it is about our Children's Day service, which is to be held on Sunday, June 14th. Wouldn't you like to know what is on the other side of that paper? The whole page is full of the story of the fine program and great things our school is going to carry out on that day. Come and see. We predict you will find the largest gathering of ——— Church people you ever saw brought together at one time.

This very striking cut is No. 605 and costs but 70 cents.



No. 605—70 cents

* * *

There is a tendency to neglect church in summer time. A cut like this, "The Entering Wedge," is good on Church bulletins, in newspaper "ads," or on

postal card reminders of summer services. It is No. 405 and costs but 75 cents.]

The Entering Wedge

To Backsliding is Neglect
of the Church, but
Faithful Attendance
Cleaves the Way
for RIGHT
Living
WHICH WAY
Does Your
WEDGE
AIM

?

No. 405—75 cents

* * *

This fellow, "Remember!" we have introduced to you before. But we know of no cut more generally useful, or that can be used in so many different occasions. He tells about the picnic. He reminds of prayer meeting. He asks you not to forget the Sunday evening service. He can kindly "dun" the people, reminding of church subscriptions unpaid. He tells of any meeting, of boys or girls, men or women. He is an exceedingly useful fellow and your supply of cuts is incomplete until he is one among them. Send for him now, No. 401, and the cost but 85 cents.



No. 401—85 cents

"Start a Good Week in a Good Way" makes an unusually good summer reminder of church services. It will appeal to steady-goers. It will appeal to summer visitors. It will appeal to common neglectors, pulling upon their consciences. Right in at the church door is the best start for the week. Get this cut. Have it on hand to use regularly in advertising, or occasionally. It is No. 600 and the cost 75 cents.



No. 600—65 cents

* * *

We know of no cut more striking for regular newspaper work than this one. Its appeal is strong. The text, the dove, the form are all good. Besides it must be seen in any page where it appears. It is strong black and white, stands out in a remarkable way. Get it. Use it. It is especially good for your summer advertising. No. 390; price but 70 cents.



No. 390—70 cents

DUTY

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread,
Whose love enobles all.
The world may sound no trumpet, ring no bells;
The book of life the shining record tells.
Thy love shall chant its own beatitudes,
After its own life working.
A child's kiss set on thy singing lips shall make
thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service thou renderest.

—Elizabeth Barrett Browning.

OLD GLORY



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THE BEST OF RECENT SERMONS

Rev. Frank P. Fletcher, M.A., Rev. J. B. Burkhardt, Rev. Leslie E. Dunkin, Rev. John Richelsen, D.D., Rev. J. R. T. Lathrop, D.D., Rev. L. O. Rohrbaugh

The Covered Wagon; A Message to Youth

REV. FRANK P. FLETCHER, M.A., Lebanon, N. H.

Text: "Possess thou the west." Deut. 33:23.

"Westward the star of empire makes its way." So the record of the centuries in the story of the nations. So the tale of pioneer days in our own country, whose watchword was the alluring cry, "Westward ho!" To many of us, "The Covered Wagon" in motion picture has of late vividly hinted that westward movement. Youth has its Covered Wagon.

I. Adventure. Who can read the story of those pioneer days without response? Significantly one of the most heroic of those stories, that of Marcus Whitman, has to do with the settlement and saving to the nation of this same country of Oregon to which the picture alludes. And he has marshalled in thought a host of his kind, men of God, heroes of the saddle-bags, who helped to build God into those rude, creative days of our nation's life. Appropriate indeed that to one of these, prince among them and typical of them all, recently a statue should be dedicated at our Nation's capitol, and our president prominently share in the exercises.

No wonder such a picture as "The Covered Wagon" appeals so strongly to multitudes of our people. The spirit of the pioneer is there. Particularly is the spirit of adventure the possession and heritage of youth. The West toward which your Covered Wagon moves may not be the fertile fields of Oregon, nor yet the streams of a California whose sands run with gold. But you, too, have a West. You are pioneers. Your Covered Wagons move across the Eastern plains of today toward tomorrow's sunset gates. Youth itself is an adventure—an adventure in the field of knowledge; in the field of friendship; in the field of experience. What adventures in self-discovery, physically and spiritually! It is an untried journey. Hardships abound. Dangers lurk—more deadly than wolves or Indians—on every hand. Dangers within as well as without. Many become disheartened. Many fall by the wayside. It is not film—it is life. O youth of the Covered Wagon, have you a worthy Guide?

II. Choice. There came in due time in the picture a dividing of the ways—a signboard, one of whose pointing arms read "Oregon;" the other, "California." There is division. The grizzled leader makes an impassioned appeal to hold firm to the original purpose to establish permanent homes in Oregon, and help save that fair country to the Stars and Stripes. But others counsel "get rich quick," and whisper the magic lure of gold.

As we watch, the train of covered wagons splits. Some resolutely keep to the trail for Oregon, but many push off for the goldfields of California. Choice! Youth is time not for adventure alone; as well for choice. To be sure youth has no monopoly here. Even old age may make great choices. Witness three of life's greatest—largely youth's own—in marriage, in life work, in decision for Christ. Age reaps the fruitage of the choices of youth, in tares or grain. Be assured, O youth, as your Covered Wagon slowly crawls toward the West, many will be the occasions when you will hear the sharp command of circumstances, "Choose! decide!" Infinitely more will depend upon right choice than you dream. It may mean far greater difference to you than that between Oregon and California. It may mean integrity, virtue, purity, poverty of soul, a wasted life, death or life here and hereafter. O youth of the Covered Wagon, who is your Counsellor?

III. Possession. Again the Covered Wagon! The long and hazardous trip is over. Summer heat has yielded to winter snows. But Oregon is here. We watch the travel-worn leader as he scrapes the snow away and pushes the point of his plow into the soil of his possession, then lifts his heart in gratitude and worship to Almighty God. Youth likewise may reasonably expect its Covered Wagon to lead into a land of possession. To it especially the ancient command, "Possess thou the West." It is such possession which justifies the journey. In failure to possess there is tragedy. Some find rich possessions there. Some scanty riches. Too many only disappointment and poverty.

Have therefore the fates to some been unkind? With the Almighty is there favoritism? Ah, no! Each traveler has himself very largely been determining, as his Covered Wagon westward moves, what shall await him at the end of the trail. Old age need not be tragedy, but life's crowning. And beyond the gates of the West for the life well spent, beyond where the Covered Wagon trail shall end, open the portals of eternal morning. O youth! let not the East cheat the West! Let no man, least of all yourself, rob you of your heritage!

And, talking of mixed figures, who was it who exclaimed in Parliament: "The apple of discord has been thrown in our midst; and unless it be nipped in the bud, it will burst into a conflagration that will flood the world!"

Reed or Redwood: Baccalaureate Sermon

REV. J. B. BURKHARDT, Montevideo, Minn.

Text: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

Many years ago there grew side by side on the western slope of the Sierras a reed and a redwood. And the redwood said to the reed: "How long do you expect to grow?"

"Oh! said the reed, 'I think I shall grow throughout the spring and early summer, but when it gets hot I think I will stop and enjoy life before the cold winter winds carry me away.'"

"I see," answered the redwood, and was silent.

After a time the reed asked the redwood:

"How long do you expect to grow?"

"I should like to grow all spring and summer, too," answered the redwood, "but I don't want to stop then. I'd like to keep on all fall until the cold weather comes. Then next spring I'd like to begin again, and the spring after that, and hundreds of springs and summers after that. I should like to grow up and be the tallest and grandest and oldest living thing in the world."

So they grew side by side, but the reed soon shot past the redwood and flaunted its leaves over its slow-growing comrade until the autumn winds stripped it bare and the winter blasts carried it far away. The next spring another reed took its place and shot its swift growth past the sturdy little redwood and in time was also blown away. So year after year and century after century reeds and redwoods grew side by side until, after a thousand insignificant reeds have been swept into oblivion, you and I may go out today and marvel at the grand old redwood, the most magnificent of God's creations in the vegetable world.

This is a parable of life. Everywhere we meet the reeds. They are boys and girls who at sixteen are impatient to leave school; at twenty they are marrying; at thirty they have reached their prime; at forty they are counted old, and at fifty their usefulness is ended, their strength and courage gone and, in decrepit and grumbling old age they have only death to anticipate.

But redwoods are not so easy to find. Let us look at a grand specimen that grew in the colonies a century and a half ago. At sixteen he was so anxious to grow that he supped on bread and water, lay down on the hard floor to sleep and spent the money thus saved on books. At forty-five he retired from business, but not to dry-rot the rest of his life. He retired that he might carry on his scientific experiments that made him famous in the learned circles of Europe. At sixty, when most men are longing for slippered ease beside the fire, he had persuaded the British government to repeal the stamp act. At seventy he was doing his most useful work as ambassador to France, wringing troops and money from that exhausted country to save this infant nation. At eighty he crowned his supremely useful life by taking an important part in the convention that gave us our national Constitution.

Every one of the thousands of high school graduates this year faces the choice between reed or redwood. Only a few will become redwoods, and yet the rule for becoming one is simple enough. It is given in the answer once submitted by an efficiency expert: "Plan to do your best work after you are sixty years old."

At first glance the idea of doing one's best work after the half century mark has been passed seems ridiculous. Forty is generally conceived to be the prime of life and sixty to be the beginning of decrepitude. And yet looking over the records left by our great men we find a surprising number who have come into their prime at three score years. As a rule presidential timber doesn't ripen until that age, for most of the chief executives of the nation have celebrated their sixtieth birthday in the White House if they had not already done so before entering it.

Practically all the leading generals of the late war were past this age. Clemenceau, the one strong man of France who could hold his nation to its tremendous best, had seen seventy strenuous years before he was called to do his best work.

Tennyson finished the latter part of his greatest work—*The Idylls of the King*—at sixty-three, and Goethe sent out his masterpiece, *Faust*, at eighty. In painting, Michael Angelo was working on his vast fresco of the *Last Judgment* during his sixties and Titian had still over thirty wonderfully productive years to work. In music, Verdi did not write his great "*Falstaff*" until he was eighty. In politics, Gladstone served nearly half a century before he became prime minister and resigned the office for the third time after he was eighty. In law, William Howard Taft did not reach his ambition to be on the Supreme Bench and Judge Marshall did not hand down his famous *Dartmouth Case* decision until they had crossed what so many called the dead line of sixty.

It is one of the unaccountable fictions of the day that it is a young man's era. Yet it is the exception and not the rule that responsible positions are given to men under sixty. Most of our prominent pulpits are held by men of thirty and forty years' experience. Most of our nationally prominent bankers and merchants are gray-haired. The leadership of the world rests with men who have more or less consciously planned their lives so that they might grow steadily until they have passed the half century mark. They have left behind them hosts of young men of greater brilliance who lacked the far-sighted ambition to plan to do their best work after they were sixty years of age.

How shall the young people now leaving high school plan their growth to reach the greatest efficiency? No better answer could be found and no better example could be set than is suggested in our text. For Jesus grew "in wisdom and stature and in favor with God and man." Let them first plan a long mental growth that will find them still acquiring knowledge after they have

passed the half century mark. The proper basis for that growth, of course, is a college training. For the average person there can be no adequate substitute for the mental drill, the cultured associations, the balanced outlook on the world such as a college training gives. Nothing can supply him quite so well with the keys to the world's libraries. Nothing can quite so well lay a foundation for his future thinking. Nothing can so well help to judge the present by the light of the past.

After he has completed his formal education he will still have many years in which to grow in knowledge. What a power a man can be who resolves to keep studying the details of his business with increasing breadth and intensity for thirty years! What a fund of pleasure a man can develop who devotes a few minutes every day for 12,000 days to acquiring general culture! What practical knowledge a man can absorb who interests himself in the affairs of every man whom he meets during half a century! With the abundance of books, periodicals, the present facilities for travel and exchange of ideas, any man who determines to grow intellectually for thirty years after college can become either an expert or a sage.

Secondly, a man to be a redwood must plan to grow physically, or at least to conserve his strength so that at sixty he will be at his prime. To do one's best work at sixty means to have the best control of one's physical resources. That means that each act, each indulgence, each habit must be challenged with the question, How will this effect my health in forty years? Can I afford to smoke? To eat heavily? To keep late hours? How much exercise must I take? How many vacations are essential? It means a persistent and intelligent study of his own body and of nature's laws.

Thirdly, he who would be a redwood must plan to grow spiritually year after year. A bookseller in Chicago was asked for a copy of Farrar's book, "Seekers after God." But after a time he reported "No seekers after God in Chicago or New York. Try Philadelphia." A superficial study of present-day conditions may inspire our student with the idea that this is a general condition, but if he

persists in his search he will meet a surprising number of men who are seeking after God in a quiet, sincere manner. Here is a worthy task for any high-minded man—to set himself day after day to cultivate his own inner life until he has a genuine message to give to his fellow seeker. He need not be an ordained minister of the Gospel for this task. In some ways as a layman he will have more influence by daily demonstration of a genuine but unobtrusive religious life.

Lastly, let him resolve that he will grow steadily year after year in favor with men. Here is a message for the socially unpopular. There is no social handicap that cannot be overcome with persistence. Let the friendless youth forget his friendlessness in his desire to bring happiness to those who need him. Let him forget those more gifted ones who look down upon him, and think of the less gifted who need him. Let him try year after year to do kindly deeds, say courteous things, and cultivate an interested attitude. In this way he will find his friends growing in number and warmth.

If a man has a personality so weak that he reads contempt in the eyes of the strong, let him not falter, he has many years in which to cultivate strength of will and poise of character. If he is tactless, quick-tempered, coarse-fibred—all these count nothing against the long determination of the would-be redwood. The man who has the stubborn determination that before he is sixty he shall have commanded the respect and liking of all has a noble ambition that will one day bring him glorious rewards.

Life is never drab for the redwood. Life is never a failure. Mistakes of today are investments for tomorrow. Today's failures are the seed of next year's harvest. New interests come year by year. Life broadens and deepens incredibly. "Thy youth is renewed like the eagle's." Deep are the satisfactions as one by one the impassable barriers are left behind and unattainable goals are beckoning near. He learns to know the Master's meaning when he says, "I am come that they may have life and have it abundantly."

Influence Upon Others

(An Object Sermon for Children)

Rev. Leslie E. Dunkin, Huntington, Indiana

Equipment. Two pieces of writing paper, a sheet of carbon paper and a pencil.

Preparations. Have some girl bring the two sheets of writing paper, some boy bring the sheet of carbon paper, and a second boy bring a pencil.

Assistants. A girl to use the pencil.

Presentation (The Leader Speaking): I have some sheets of paper here on the desk, so I am going to ask Fannie to come up in front and write her name on this sheet of paper. There, she has written her name. Now we will look at the sheets of paper. Look at what has happened. Her name is on this top sheet of paper and also on the second sheet that was under the first one. How has this happened? Yes, there was a sheet of

carbon paper between. That made the name appear on the second sheet of paper.

Did you ever see a boy starting to smoke a cigarette? It was not long before every boy in his group was smoking cigarettes. Did you see a girl bob her hair? It was not long before every girl in her group was wearing bobbed hair. Did you ever see a boy starting off to fish on Sunday morning instead of going to Sunday School? It was not long before other boys in the community were going fishing on Sunday mornings. Did you ever see a girl start for Sunday School with a happy smile? Soon a whole bevy of girls reached Sunday School, all wearing a bright smile.

What is the reason for all this? Simply that

there is a sheet of carbon paper between your life and that of the person next to you. Just like Fannie writing on this one sheet of paper. No doubt she thought she was writing just on the one sheet, but there was the carbon paper beneath, and before she knew it she had written her name on two sheets of paper at the same time. Each one of those boys and girls was doing something not only on his or her own life, but they were writing with carbon paper on the lives of many other boys and girls. We never know how many

sheets of carbon paper there are, nor how many sheets of writing paper there are, so we had better be careful of what we put on the first sheet.

We may still be very young, almost too young it would seem for any other boy or girl to have us for ideals, but it remains true that no matter how young we are, there are many other boys and girls watching us and ready to do exactly the same things that we do. We should be very careful then of the thoughts we think, of the words we speak and of the deeds we do.

The Aged Christ

REV. JOHN RICHELSEN, D.D., Buffalo, N. Y.

The world was providentially prepared for the coming of Jesus. Equally it is true that in many respects the world was providentially unprepared for Jesus' coming.

The unity of the world under the Roman Empire, the world peace, the yearning of mankind, the failure of Jewish legalism, these and many other circumstances have frequently been brought to attention, as illustrating how God sent forth his Son in "the fulness of the time."

This supplementary truth, is also, evident, that the world was providentially unprepared, at the time of Jesus' coming, for preserving to posterity certain features of Jesus' external life which are of utmost interest and seemingly serious importance. There must have been deep Divine reasons for these irreparable losses.

On the isle of Patmos John received a dazzlingly vivid revelation of the aged Christ. Jesus materialized himself before John in a form expressive of his infinite years: "His head and his hairs were white like wool, as white as snow." The apparition shocked John. Never before had he so seen Jesus. He tells us that when he thus beheld him he "fell at his feet as dead." He knew that Jesus had been from everlasting; but he swooned when "the Ancient of Days" was dramatically unveiled.

The revelation was not meant to be a secret. The contrary was solemnly emphasized. "Write the things which thou hast seen," were Jesus' words immediately upon John's recovery. The Patmos portrayal of Jesus was essential revelation. We need it today. The dazzlingly vivid realization of the eternal Christ hurls mortal men in awe on their faces before him. This age, with its tendency to colossal egotism and flippant irreverence, needs to see again the deep foundations of the Rock of Ages, and behold on Calvary that one in whom was the culmination of the infinite wisdom of God.

The revelation which unveiled Christ as an old, old man, was a vital corrective for such historic imagination as would center attention exclusively on the human Jesus; and the providential unpreparedness of the world, in certain respects, when Jesus came, emphasizes the purpose of God to prevent mankind from losing sight of the eternal Christ who alone is the basis of our confidence in God's redemptive work.

Affection for the historic Jesus is natural to the Christian. It is spiritually exhilarating to have

made real to us the Jesus of history. With reverent hands to reconstruct the scenes amid which the Master lived, is the devotional equivalent of the Easter morning bringing of spices and fine linen for the body of Jesus. Who would have the temerity to comment on it disparagingly? Eagerly Jesus' devotees scan every new book with the title of "Life of Christ." If to any degree it yields a fresh viewpoint on his story, it is rushed into many editions. The chief demand made of such a treatise is that it make Jesus more real. The desire is to see him again as he walked of old in Palestine.

There is a keen sense of loss in not having seen Jesus in the flesh nor having had preserved the external features of his activities as helps toward understanding him. In compensation for such loss, there is eager searching for information concerning the outward aspects of Jesus' ministry. The geography, customs, manners, history of his land and times have become of vital interest. A spade-thrust revealing a single line of writing on an ancient stone, affecting the story of Jesus, moves the world. Details about the "Life and Times of Jesus" become invaluable treasures of Christian knowledge. To have Jesus vividly portrayed as he lived of old, that the distance of the years might be bridged, is a longingly voiced desire to which no disciple is insensible.

"I wish that his hands had been placed on my head,

That his arms had been thrown around me,
And that I might have seen his kind look
when he said,

'Let the little ones come unto me.'"

Yet the futility of the search for details of Jesus' earthly life is pathetic. A few words of doubtful authenticity, which offer a vague description of Jesus' physical appearance, become tragically important. What emphatically impresses the mind of the student is the meagerness of reliable information concerning the outward aspects of Jesus' life. The things that are lacking in the gospels are noteworthy. Seemingly vital information is lost irretrievably, and the knowledge of him which his contemporaries had is as completely expunged as that only specimen of his handwriting which was committed to the sand.

By the will of God in sending Jesus before permitting certain scientific developments, the

world was unprepared for registering on photographic plates for posterity the facial expressions of Jesus or perpetuating in moving pictures his gestures of interpretation, his smiles, his tears, his frowns, his moving lips, his kneeling in prayer, his arms in benediction, his hands in the breaking of bread. There is no photograph of the dearest face mankind has ever looked upon—full of grace and truth—the Face of the Son of God.

There was no preparation of the world for recording and reproducing Jesus' voice. So much of the meaning of words is dependent on the tones used in uttering them. Let us hear words spoken and the meaning of them is much more certainly understood than when read. What wealth of instruction is conveyed by an inflection! Accents and pauses interpret the content of an utterance. The world would have had a priceless treasure in a phonographic record of Jesus' voice when he recited the Lord's Prayer. Think of hearing today the actual voice of Jesus in his intercessory prayer, or the sermon on the mount, or the invitation, "Come unto me all ye who labor and are heavy laden, and I will give you rest." But there is no record of the Voice of Voices.

Why was it granted others to see and hear all these things, and they be forever hidden and silent to us? God might so easily have permitted the necessary scientific development. The world was unprepared in the gospel day to render such service for the historic Jesus. The loss to us is too poignant to be dismissed with any explanation less than that we have to do with providential unpreparedness decreed by God for most serious reasons.

It was not the will of God that devotion to the historic Jesus should contribute to a diminishing consciousness of him as the God of the ages, by whom and for whom all things were created. The Patmos revelation of Christ as an old, old man, was an additional corrective against the centering of men's attention on the human aspects of Jesus.

If we may reverently speak of Jesus as appearing "out of character," it was when "the Ancient of Days" emptied himself of glory in his earthly role as a youth. His enemies were dumfounded by his assertion: "Abraham rejoiced to see my day: and he saw it and was glad." It had been two thousand years since Abraham. They retorted: "Thou art not yet fifty years old, and hast thou seen Abraham?" With their thoughts only on the historic Jesus, they sought to kill him when he replied: "Verily, verily I say unto you, before Abraham was, I am." The eternal Christ walked the earth with a consciousness of his heavenly pre-existence, "knowing that the Father had given all things into his hands, and that he was come from God and went to God." We hear him pray: "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was of Jesus of Nazareth that God the Father testified, "Thou Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be

changed: but thou art the same, and thy years shall not fail.—Unto the Son he saith, Thy throne, O God, is for ever and ever." This is the Alpha and the Omega, the first and the last.

"Crown him the Lord of years, the Potentate of time;

Creator of the rolling spheres, ineffably sublime."

Our day has a new sense of agedness. Discoveries in geology, astronomy and archeology have told of the hoary antiquity of the universe. We need the realization of Jesus' existence reaching into infinity back of this world. Such dazzling conception may well hurl mortal men in awe to their faces before him. An age of egotism and irreverence needs to know the foundations of the Rock of Ages. The Cross of Calvary was the matured plan of the infinite God and of the Lamb slain from the foundation of the world. Will the wisdom of any man cause it to topple over?

John knew Jesus. Surely John needed no corrective vision? No other of the the apostles knew Jesus so well as did John. What more did John need to know about the Lord? Often fond memories crowded his mind and again he communed with Jesus and again laid his head on the breast of the friend of the other days. Bright was John's mental image of the young man with the black hair of a Jewish youth. But the memory of the historic Jesus was more vivid to John than we may ever realize.

Then John went to quiet Patmos. It was on the Lord's day. John was in the Spirit. We may hear him pray: "Speak to me once more, Lord Jesus, that I may write to thy churches. Let me see thee once more!" The clouds parted. There came "the revelation of Jesus Christ" which he made of himself to John. The beloved face appeared. The shock was frightful. He beheld the aged Christ. The exceeding whiteness, the glistening, blinding snow-whiteness revealed his exceeding agedness. It was not a vision of old age which means, as with us, weakness, finiteness, senile decay; it was a portrayal of agedness in the glory of strength and power, venerable as the stars, majestic as the sun. Jesus was an old, old man. "His head and his hairs were white like wool, as white as snow." No wonder John "fell at his feet as dead."

The Master's words recall those with which the beloved disciple John begins the Prologue to his story of the historic Jesus:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Now the Master himself says tenderly: "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and Hades."

The Right-Angled Triangle of Life

Commencement Sermon

REV. J. R. T. LATHROP, P.D., Ithaca, Michigan

Text: "And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

The youth who toiled up the mountain crying, "Excelsior!" knew the delight and the cost of struggle. Jesus always seemed supreme when interpreting soul relationships. A keen, calculating lawyer had asked him a question in answer to which he pronounced the summation of the ten commandments in the two. Jesus never dodged the intellectual. By no kind of an evasion did he turn men away without a direct and courteous answer. The very defense of these commandments is in their truth. But, 'tis not light we need but power to attain. Something of that which possessed the youth as he pressed upward and onward.

When Jesus announced these commandments he gave to his church the Right-Angled-Triangle which should, until the end of the ages include the factors and the relationships of service, both human and divine. In these few words he illuminated the path of his church, and swept aside meaningless traditions. In this right-angled-triangle God is at the top of the perpendicular. You, or the lawyer, stand at the bottom, while at the other end of the horizontal are "Others," or your neighbor. God always works and ever will by the way of the right angle. He has no other plan. You look up to God and across on the level to your neighbor. The whole of human life is made up of these three lines. If the neighbor says, "I'll reach God by the way of the hypotenuse," God says: "Thou shalt love the man at the right angle." If the man at the right angle shall say, "O God, I thank thee I am not as other men are, even as yon neighbor," then Jesus says, "When ye pray say, 'Our Father.'"

The sermons of Jesus are filled with this. The elder son in the parable of the prodigal said to his father, "this thy son," and instantly the father said, "This thy brother," We can talk of a thousand reasons for world peace, but when it comes, if ever, it will come by the triangle. God, Self, Others, are the factors, and the relationship is Love.

I. This then, is the law of the triangle. God meets us on the level we choose. Let us see how it works.

He governs the rocks by force. If you put your will against his he will govern you by force. He governs animals by fear. If you come up against God with your animal nature, live the life of the jungle, you will be overwhelmed by the jungle. He governs the savage by force and fear. If you meet God by force and fear, in the end you will be overcome with terror. But if love be the basis, then his fellowship is the reward.

"Then God is not good!" Yes, God is good, but he is to you what you make him be to you. He cannot be otherwise. He meets us on any level we choose. If our attitude be hate, then we cannot be forgiven. "If ye forgive not men their trespasses neither will your heavenly Father forgive you your trespasses."

Thus the spiritual law like gravity, is fixed, we cannot pass over it. Nor can we get out of the triangle. There is a Russian proverb which says: "Give to the world the best that you have and the best will come back to you." Yonder is my neighbor. Let me do that to him. Above me is God. Let me do that to him. This is exactly the meaning of the parable of the talents wherein the two who increased their talents won promotion. Give love, give truth, give pity and sorrow, you will gather the flowers again.

Jesus put God in the triangle with us. The three of us are intended to be in an eternal bond. God, Self, Others. The first relationship of the triangle then is, God and Thyself. Each a person. This relationship must be one of deepest affection—a partnership if you please—Thyself & Co., a Spiritual Corporation bound by Love.

Nor should we shrink from this relationship; nor abuse it by familiarity. The relationship is invited by Him who is all in all. The profound question, "What is the chief end of man?" was answered, "To know God and to enjoy him forever." This relationship is, therefore, natural like the relation of father and son.

II. The second law of the triangle is this: Lose thyself to find thyself. The relationship is: Thyself and OTHERS. I purposely spell others in capitals, for others make a company, a crowd. As thyself they have a right to life, liberty, happiness. But in the crowd is inequality both in privilege and capacity. Rights are in common but duties are unequal. The burden of the strong is the care of the weak. He who can do must do. It is not a question of compensation, but of consecration. Here is the law: *Lose thyself, find thyself.* From this law of the triangle there is no escape. Let us see how it works. Try this: "Every one for himself." Then what? Or this: "Save thyself. Look out for No. 1." Then what? Or this, in everything you do, "Safety first." How then? Christ says: "Lose thyself, save thyself." Let us change the form and write: "Every-one for Him." Isn't that different and better? Does it work? Work? Ask John Ruskin—ask a host of royal souls. Ask the best man you know.

III. The third law of the triangle: Uplifting is the result of Up-looking.

Life can easily be turned into a merry-go-round. When Jesus spoke the words, "Thou shalt love God . . . and thy neighbor as thyself," he turned life into a potential program: God supreme and eternal; thyself a dependent but free personality; and thy neighbor, each to co-operate with the other for the maintenance of moral gov-

ernment and the carrying forward of a redemptive plan, the outlines of which are in the Sermon on the Mount, the Parable of the Good Samaritan, the Thirteenth Chapter of First Corinthians and the Moral Teachings of the Cross. A big program? But not bigger than human life and the purposes of its being.

Those who have inspired the race have been Up-lookers and Up-lifters. Christianity is masterful. Its aspirations are God-ward, its inspirations are Man-ward. It looks up and lifts up. Christ gave this method to men. It is the law of his kingdom. "Thou shalt love God." He who does that intelligently (with all his mind), emotionally, (with all his heart), energetically (with all his strength), has learned the secret of living creatively.

Gilder reminds us, "From olden faith how many a glorious deed hath lit the world." And he also exhorts us thus: "Keep pure thy soul, then shalt thou take the whole of delight." The author of the Fifth Psalm was an up-looker. Listen to him: "In the morning will I direct my prayer unto thee, and will look up." The Good Samaritan was an up-lifter of his neighbor and his neighbor was he who was most in need. It is just here that the man-made religions break.

It is at this point pagan philosophy fails. It is of priceless worth that it is recorded of Jesus that he prayed, and also that he looked with compassion on the multitude. Into this right-angled

triangle of life he entered, counting not his own life dear unto himself. So it is written of him that he loved, he served, he healed, he saved.

Herein lies the potentiality of the life hidden with Christ in God. It is different. This faith reaches high up to God, and this love reaches far down to men. This is what makes the Christian faith so romantic, being filled with spiritual chivalry and courage. It is forth-going and up-lifting because it is up-looking.

Thus the laws of the right-angled-triangle are fixed. The first relationship fundamental if one is to win on the high levels (be he student, artist, mechanic, or whatsoever he be) is a conscious love of God and a passionate desire to realize his will.

The second relationship is the recognition of deep indebtedness to one's fellow man, be he barbarian or civilized, near or far, and a fixed purpose to meet that obligation at any cost.

The third relationship is that whatsoever strength one has shall be poured out as a libation to God for the uplift of men, or any man, thus carrying out among others the same spirit the Master himself possessed. He who recognizes the laws and obeys the laws of the right-angled-triangle never asks, "Is life worth living?" nor does any other one knowing such a man, ask the question.

I confess to a great love of this triunity. I meet God on the perpendicular and my neighbor on the horizontal.

The Significance of Education (*Baccalaureate*)

REV. L. O. ROHRBAUGH, Herdick, Iowa

Text: "If the iron be blunt, and one do not whet the edge, then must he put to more strength." Eccl. 10:10.

In this Scripture we are offered foundation for study of the significance of education as a factor in life's work. The man who is experienced in the use of tools always will inquire about the quality when making a purchase. Those who have had the good fortune to be country-born and reared remember seeing the men go out to cut the winter's wood. It made a great difference to the woodman what kind of an ax he had. He was conscious of a feeling of satisfaction and pride when knowing that the ax flung over his shoulder had been tested and had been proven to be thoroughly dependable. We have learned that much depends on natural endowment, the material in the make-up of the human ax. Often we see two young men graduate from the same course and from the same college. Their privileges have been identical. Yet one goes up to possess the land while the other turns back into the valley of failure. The whetting was exactly the same. The difference must be traced to the superior quality of one of the axes.

Heredity enters in as a determining issue in the natural make-up of the individual, sometimes as a blessing and sometimes as a curse.

I. In our text we are pointed to the importance of whetting the edge. It is impossible to give an ax a sharpening which will satisfy for all time. If

we should select the best ax, whet it to the limit and then let it lie out unused, the time would come when its bluntness would make it unfit for use. In fact, if given sufficient time it would undergo such corrosion as to make its identity doubtful.

The tendency of the human ax is to get dull physically. No man's body has ever been made strong by idleness, only by efforts which taxed his strength.

The tendency of the human ax is to get dull mentally. The mind grows only as it fellowships with the things about it. The man with a giant intellect would become as helpless as an infant unless fed continually, and if taken out of touch with everybody might lose his reason.

The tendency of the human ax is to get dull spiritually. Man is inclined to evil, and that continually. Sin is the life-long companion of man, appearing early in life. Native depravity finds sufficient proof in the fact that it is known to every race and individual. Paul himself must say, "I find then the law, that to me who would do good, evil is present with me." The tendency of the soul life of man is to get dull. Some men seem to get along well without any special training, but no matter to what degree they advance they could make larger and more chips fly in the great forest of service in which they labor if they would whet the ax.

II. In the text we see that the purpose of educa-

tion in whetting the edge of life's possibilities is to conserve strength. This is the general aim of man in his endeavor to harness the forces of the world, the great goal being to bring his work to that degree of perfection where every iota of energy expended will count for something and none will be wasted. This is true of all kinds of work. The mechanic aims to strike the iron on the anvil with sufficient strength and skill not to waste either energy or time. Early education was concerned chiefly with the individual while modern educational effort represents a desire to advance the condition of the social group. If we

are to systematically organize the possibilities with which God has endowed us, the time to begin is before going to work. The universal mistake is that young people begin to chop wood and when too late realize that the ax is dull. The weight which then burdens the conscience for life is not simply the bluntness of the instrument but the fact that "it might have been" different if the opportunity had not been slighted.

In this present day of liberal educational privileges every young person can give the human ax a good whetting.



REV. I. J. SWANSON, D.D.

The minister who is a diligent and prayerful student of his Bible, who reads the best modern books he can buy or borrow, who reflects on what he reads and tries to discover its relationship to every-day living, need never ask himself, "What shall I preach on next Sunday?" As he opens his Bible, texts will fairly cry out to be preached on, illustrations will be read at his hand, and he will have a message that his people need and will be glad to hear. Even if his only help, outside of his Bible is *The Expositor*, and he will master its contents, from month to month, he will make himself a helpful and acceptable preacher. That *Expositor* subscribers are readers of the worth-while books, our correspondence shows. When you want to know where to find material for sermons for special addresses, for courses of study, or the latest book relating to church work of any sort, address Book Review Department, *The Expositor*, Caxton Building, Cleveland, Ohio.

Who's Who in the Bible by Rev. E. Fletcher Allen, M.A. 191 pp. Putnam's. Condensed biographies, arranged in alphabetical order, of every man and woman mentioned in Scriptures, who really counted in religious history or made some contribution to religious thought. The biographies are concise, give the essential facts of the person's life, place him in his proper chronological relationship, interpret the value of his life, and give the Scriptural references to him. The book is interesting and valuable for consecutive reading, as well as for reference.

The Gospel and the Modern Mind by Rev. Walter R. Matthews, D.D., Dean of King's College, London. 188 pp. Doran. \$1.75. These chapters, originally given as sermons while the author was on a visit to New York, discuss some fundamental affirmations of the Gospel, in the light of modern thought. The author has particularly in mind those who hold the modern view of the world, and who find it difficult to state and interpret the Gospel in modern thought-forms. This Dr. Matthews does successfully, while retaining the essential teaching of the Gospel. The chapter headings are: The Modern Mind and the Eternal Mind, The Beginning of the Gospel, The Elaboration of the Gospel, Is God a Projection? Is

God a Person? The Trinity in Human Experience, The Word Became Flesh, Born again, Love Never Fails.

The New Orthodoxy by Edward Scribner Ames. 127 pp. University of Chicago Press. The "new orthodoxy" of Dr. Ames is simply "right thinking" in the spirit of "free inquiry." "The old orthodoxy," he tells us, "in so far as it denounces free inquiry, questioning, and doubt, has become the great apostasy." Definitions of religion can never be absolute and final, we all agree, for religion is life, and life is ever taking on new forms, seeking new expression and going forth to new adventure. So we welcome Dr. Ames' definition, while we find it incomplete. "The soul of religion is love of life, reverence for its concrete forms, trust in its growing ideals, with the building of the City of God as its great objective." He treats the New Orthodoxy as to its attitudes, dramatis personae, growing Bible, changing goal, and its new drama.

Ten Short Stories From the Bible by Charles R. Brown, Dean Yale Divinity School. 225 pp. \$1.75. The Century Co. The author is one of the twenty-five greatest American preachers, according to a recent vote of 50,000 of his fellow ministers. This book is not, however, a volume of sermons; it contains Bible stories, retold by Dean Brown. They have the qualities which make his preaching great, incisiveness, picturesqueness of language and description, and practical, spiritual help for the problems and duties of every day life. Some of the titles are: The Man Who Scorned Safety First, The Soldier Who Fought the Stars, The Man With a Handicap, The Girl Who Risked It, and The Spectre at the Feast.

Human Nature and the Gospel by William Lyon Phelps. 301 pp. Scribner's. \$2.00. Here we have sympathetic and life-like pen-pictures of the leading men and women of the N. T., among whom Jesus, the greatest Personality of history has reverent and illuminating portrayal. Prof. Phelps interprets the N. T. through the persons who are central in its story; is not this the best way to understand the book?

God's Way With Man by Lily Dougall. 93 pp. Macmillan. \$1.00. The late Miss Dougall combined rigorous scientific thinking with a mystical religious

experience. She wrote *Pro Christo et Ecclesia*, etc., and collaborated in writing *Concerning Prayer, Immortality, The Spirit*, etc. Hers was a rare spirit, strong in intellect, beautiful in personality. The present volume is marked by penetrative insight into such questions as Providence and miracle, God as educator, Forgiveness—human and Divine, The worship of wrath (she held that there are ethical and spiritual values in the anger of God), and Beyond justice.

To Be Near Unto God by Abraham Kuyper, D.D., at one time Prime Minister of Holland. 679 pp. Macmillan. One hundred and ten meditations on the deep things of the spirit, human and Divine, as described in Holy Scripture. This makes devotional reading of a high order. Dr. Kuyper is eminent as a theologian and as a statesman.

Conversion: Christian and Non-Christian by Alfred C. Underwood, D.D. 283 pp. Macmillan. \$2.00. The author is professor of the History of Religion, Rawdon College, Leeds. This is a comprehensive and penetrative study of conversion, considered historically, psychologically and from the comparative point of view, as found in the Jewish, Christian, Hindu, Buddhist and Mohammedan religions, in the ancient religions of Greece and Rome, and in other non-Christian religions. The conclusion reached is that in Jesus Christ alone is found one entirely worthy of the soul's complete loyalty; that other religious leaders have the limitations of race and time, but that Jesus is the universal and ageless Saviour, with Divine redemptive grace and power.

Preachographs by M. S. Rice. 212 pp. Revell. \$1.50. Fifty-five sermonettes by a leading Detroit preacher, one of the preachers in "The Christian Century's" Hall of Fame. These sermonettes reveal Dr. Rice as a clear thinker, a user of sinewy Anglo-Saxon speech and a man who keeps close to the Bible as well as to the heart of the common people. His sermonettes carry genuine and needed messages; and they are packed so full of thought that they could easily be expanded into full-length sermons.

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The Peril of Power by Rev. Henry Howard, minister in the Australian Methodist church. 258 pp. Doran. \$2.00. Seventeen sermons of unusual power both in thought and presentation. The author is a master of apt illustration. For freshness of viewpoint, and spiritual helpfulness, these sermons are of outstanding value.

Bible Snap-Shots by Amos R. Wells. 196 pp. Revell. \$1.50. Ninety snap-shots of interesting persons and scenes of Scripture. There is not a blurred picture in the lot; all are clear and sharply defined. Topical and textual indexes add to the value of the book.

Sufficient Ministers by Joseph M. M. Gray. 134 pp. Abingdon. \$1.00. Lectures on Preaching, on The Matthew Simpson Foundation, DePauw University, 1924. Dr. Gray holds high and inspiring views of the work of the ministry. He is himself an illustration of the ideals he sets out. Preachers, veterans as well as the newly enlisted will get from this volume a larger vision and a fresh inspiration. Dr. Gray traces the influence and service of the preacher in American history and life, as an interpreter of his age, as a director

in social reform, as a creator of public opinion, and as a prophet of his own day.

One Hundred Projects for the Church School by Milton C. Towner, Ph.D. 195 pp. Illus. Doran. \$1.60. A valuable manual on the project-method of teaching. A project is "a problematic act carried to completion through purposeful activity." It is a method of learning by doing. The eight chapters of the book deal with The Project, Preparation for Health and Happiness, Creation of a Reverent Attitude, Adjusting Oneself to Life in the Group, A Mastery of the Best in Tradition, Preparation for Civic and Institutional Life, Guidance in the Appreciation and Choice of a Vocation, Preparation for Parenthood and Family Life, and Growth Toward a World Vision. The book has good bibliographies.

Current Week-Day Religious Education by Philip H. Lotz, Prof. of Religious Education, Kansas University. 412 pp. Abingdon. \$2.00. The author spent five months visiting Week-Day Schools of Religious Education, gathering data for this book. He has brought all available knowledge of these schools up to date and has classified and studied his findings making a manual of great value to those interested in these schools. Every aspect of such schools is presented—objectives, curriculum, equipment, enrollment, organization, administration and staff.

Roman Catholics and the Ku Klux Klan by Charles E. Jefferson, D.D. 34 pp. Revell. 25 cents. A reprint of the last chapter of the author's book, "Five Present Day Controversies."

Laddie at the Cross Roads by J. George Haller, Ph.D. 30 pp. Published by the author. 25 cents a copy; \$10 a hundred. A helpful pamphlet on the sex life of boys, which fathers may safely put into the hands of their sons. Nothing but good can come from their reading it. All workers with boys will find this book useful.

Why I Am a Spiritual Vagabond by Thomas L. Masson, formerly editor of "Life," now one of the editors of "The Saturday Evening Post." 351 pp. Century. An account of how the author found spiritual peace, and unification of his life, through conversion. He takes the teaching of Jesus literally and tries to practice it. Probably the book will do most good to persons outside of the churches who are seeking spiritual satisfaction and some clue to the meaning and purpose of life.

Stranger Than Fiction, a Short History of the Jews, written and illustrated with fifty animated maps, by Lewis Browne. 377 pp. Macmillan. A stirring piece of dramatic writing, recounting the history of the Jews from earliest times to the present day. It uses O. T. and N. T., Rabbinic and Talmudic writings, as sources of material. It reveals the political, social, religious and racial forces which made and keep the Jew what he is. It shows also how the Jews have reacted to the bitter persecution they have received along the centuries and in many lands. It is saturated with the Jewish point of view, doing less than justice to Jesus.

Divorce in America Under State and Church by Rev. Walker Gwynne, D.D. 154 pp. Macmillan. \$2.00. A valuable handbook for students of the forces inimical to family life. It shows the lax divorce laws of many states, and urges an amendment to the Federal Constitution permitting Congress to enact a law stating causes for absolute divorce. A Federal marriage and divorce law would seem to be the best way of lessening the divorce evil, our greatest social peril. Dr. Gwynne gives also the attitude and practice of the churches with reference to divorce. A valuable handbook.

Good Health and Long Life by Lucien C. Warner, M.D. 128 pp. Association Press. \$1.15. Embodies the latest medical advice on the proper care of health,

through attention to diet and exercise. Tells about the composition and uses of food, digestion, how much one ought to eat, articles of food, tobacco, exercise, constipation and auto-intoxication, menus, and reducing and gaining weight. If you value good health, and want to know how to live long, read this book.

Forces in Foreign Missions by George Drach, D.D. 180 pp. United Lutheran Publishing House. A survey of the foreign missionary work of the United Lutheran church. The book is worthy of general reading, because it discusses the basic forces of the foreign missionary enterprise—divine and human, forces in opposition, forces in the field, organized forces at home and abroad, and international forces. The book gives practical directions as to its use in study classes.

Whither Bound in Missions by Daniel J. Fleming, Ph.D. 222 pp. Association Press. \$1.00. Dr. Fleming was connected for many years with the Forman Christian College in Lahore, India. He shares the convictions of many leading missionaries that missions must make a new approach to the non-Christian world; that the sense of our superiority must be eradicated; God's hand must be recognized in other faiths; we must give way to nationals in foreign fields; He feels that if the laity could get this new viewpoint, missions would be more liberally, as well as more intelligently, supported.

The Man From an African Jungle by W. C. Wilcox. 248 pp. Illus. Macmillan. \$2.50. A story of the founding a mission of the American Board in East Central Africa fifteen hundred miles north of Cape Town. The mission was to the Zulus, but other tribes were reached as well. From beginnings in the African jungle up to a well organized mission, the author traces the work, telling of pioneering, of adventure, of peril, of contact with low forms of religion and moral life, of winning the Blacks to Christ, and of the missionary's respect for the Zulu as a man. One not interested in missions, reading this book for its romance, adventure, travel description, humor and human interest is likely to become enthusiastic for missions.

The Voice of the Seven Thunders by William Earl Hill. 66 pp. The Four Seas Co. Twenty-five poems mainly about the prairies and sand hills of Nebraska. One of the strongest poems is "A Father's Lament," poignant, questioning, heart-moving, in its picture of a bereaved father seeking in the agony of his loss, for light and hope.

The Political Awakening of the East by George M. Dutcher, Prof. of History, Wesleyan University. Lectures on the Bennett Foundation, Wesleyan University, 1923. 372 pp. The Abingdon Press. The East plays an increasingly important part in the unfolding drama of world-history. The Orient needs some one who can interpret it to the Occident. During his sabbatical year, 1921-1922, Prof. Dutcher made a first hand study of political and social conditions in Egypt, India, China, Japan and the Philippines, giving the results in these lectures. He found that the East feels no sense of racial or intellectual inferiority to the West; that it admits being behind the West in certain lines of progress; that it is doing its best to democratize government and education, and to develop industry, agriculture and commerce; and is seeking to put the blessings of modern civilization within the reach of an increasing number of its people. For giving an intelligent and sympathetic understanding of the East; an accurate account of its present conditions, politically and socially; for sound judgment as to progress attained; for a forecast of its immediate future; for an interpretation of the peoples of the East to those of the West, that should result in better understanding and create mutual respect and good-will;

this is a book of outstanding importance. "The heaven of progress" Prof. Dutcher reminds us, for both East and West, "is Christianity."

George Washington, Country Gentleman by Paul Leland Hayworth. 336 pp. Bobbs-Merrill. A picture of the life of Washington as country gentleman on his estate of 8,000 acres at Mt. Vernon. Mr. Hayworth describes Washington as builder of his estate, student of soils, experimenter in agriculture, stockman, horticulturist, landscape gardener, and master of white servants and black slaves. His account of the social life of the time and the part Washington took in it, complete a picture of the "human interest" side of Washington.

The Life of Abraham Lincoln by William E. Barton. Two Vols. 1033 pp. Illus. Bobbs-Merrill. \$10 a set. This is a great "Life," authentic, well documented, interpretative, brilliantly written and full of the necessary detail needed to make a life-like picture of Lincoln and his times. Dr. Barton has the instinct of the born historian for verifying his facts, taking nothing for granted, but giving every detail searching scrutiny before recording it. No biographer of Lincoln has visited so repeatedly the scenes of his life, nor made such complete investigation of every available document and record bearing upon Lincoln's career. Dr. Barton tells the true story of Lucy Hanks' (Lincoln's grandmother) lapse from virtue, and her subsequent respectable career; he shows Lincoln's father to have been a sober, honest, respectable man and not abjectly poor. In describing the stock from which Lincoln sprang, he is on familiar ground, for he knows the type well, through close personal contact with their descendants in Kentucky. While Lincoln was emerging from obscurity to repute as a lawyer and politician, on to his election to the Presidency, Dr. Barton shows his growing power and awakening genius. Concerning Lincoln's attitude to McClellan, his relations with his Cabinet, Dr. Barton reveals history in the making. The full and exact facts about the Gettysburg speech are disclosed. Barton regards the Cooper Union speech as the high-water mark for intellectual power and political acumen, and the Second Inaugural, for its lofty moral purpose. His closing chapters on "Lincoln and Labor," "Lincoln, the Orator," "The Humor of Abraham Lincoln," "Mrs. Lincoln" and "Mr. Lincoln," complete his interpretation of one of the greatest men our Republic has yet produced. In his closing paragraph Dr. Barton sums up the greatness of Lincoln in phrases whose beauty of expression and soundness of judgment will win the assent of all readers, saying: "But they who, being great, match their quality against the challenging front of opportunity, achieve a distinction which grows toward immortality . . . of these, greatest of all men of his generation, was Abraham Lincoln."

Great Christian Artists by Edward F. Garesche, LL.B. 209 pp. Beautifully illustrated. The Bruse Publishing Co. The story of the life and works of Da Vinci, Raphael, Michael Angelo, Fra Angelico, Murillo, Rubens and Van Dyck; with over eighty reproductions in photogravure of some of their most notable works.

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And in this hallowed dark, wherein we grope,
Touch other hands stretched out
In the same hope.

With men who toil for men set me my task.
Unto my failing hands the strength afford
Thou givest to the least of those who ask;
And though ill done my task and oft forgot,
Yet from Thy service, Lord,
Dismiss me not.

Set me where I may hear the song and tread
Of fellow-pilgrims on a quest divine,
And to the gracious feast which Thou hast spread
For men of humble heart and for the poor,
Upon my face, even mine,
Close not the door.

—*Expository Times.*

I. FOLLOWING A MIRAGE

"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Jer. 3:4.

A company of soldiers were once crossing a desert when their supply of water became exhausted. As they marched on, weary and thirsty, a welcome sight suddenly met their eyes—a lake bordered by palms lying in the distance. It was not in the direction their guide was leading them, and when they wished him to take them there he insisted that what they saw was only a mirage, that no water lay in that part of the desert. But they would not trust to his greater knowledge and foolishly determined to go. He refused to lead them that way, and in the quarrel which followed he was killed. Then they hurried madly toward what they believed to be water and refreshing shade, but as they went farther and farther on the mirage receded and when the sun sank below the horizon it disappeared altogether. Realizing their folly now that it was too late, they tried to find their way without a guide, but the long wanderings in the burning desert without water proved too much for the endurance of most of them and only a few were left to tell the story.

It is sad to think what multitudes of people there are in the world who are following a mirage, refusing to be guided by the loving Father who knows the right way and longs to lead them in it.

Youth is setting out on the journey of life. Thousands are now taking control of their own lives for the first time—Life is a difficult and perilous way. Youth needs a wise and careful guide.

I. We all need God's guidance. We do not know the way from earth to heaven without his help. We cannot safely travel even the journey of one day alone. Our pathway lies through many dangers. Its byways are innumerable and the results of missteps as dire as for the Alpine climber or the explorer of some dark cave. No matter how strong and steady we may feel, or how sure that we know the way, we are lost unless we have God as our guide and let him lead. Do not permit yourself to go alone after a mirage, but from this time cry unto God, "My Father, thou art my guide."

II. God is glad to guide safely all who will trust

themselves to him. Many are determined to follow the mirage of evil. God would restrain them if they would let him. He would lead them in the safe way if only they would commit themselves to him. The Alpine guide offers himself to the traveler at a price. God offers, urges us to accept his guidance without cost, except that of entire trust and obedience. He is very desirous of directing us. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." "In all thy ways acknowledge him and he shall direct thy paths."

III. Great joy accompanies the consciousness that God is guiding us.

Rev. H. B. Hooker tells of once being in a storm at sea. "Our steamer was crossing the Gulf of Mexico and approaching the mouth of the Mississippi River. As the sun went down a cold and furious blast from the north came down suddenly upon us. The darkness became intense. Here and there were shoals and other dangers. Great anxiety prevailed among all on board. Suddenly came a shout from the sailor on the fore-yard: 'There's the light!' The joyful sound rang through the ship to the great relief of every passenger. The true position of the steamer was now known. Anxiety was over and quietness in the sense of safety was restored. We were soon in the calm waters of the river." It is joy like that these passengers felt, only with the added force of a meaning which takes hold of both time and eternity, when a soul becomes conscious of knowing the way because knowing the Guide.

Following a mirage is going in the way of the promptings of our own foolish, wayward, rebellious hearts. Taking God as our guide is going in the right and safe way as certainly as the needle points to the pole or as the sun keeps to its accustomed course. "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth?"

* * *

II. CHRISTIAN PRUDENCE

Titus 2

The Cretans were noted for their gluttony and sensual lives. When any among them became Christians it was especially necessary that they should exercise great prudence in conduct. In this letter of the Apostle Paul to Titus, he exhorts them to great care in their manner of living. He urges aged men to be sober-minded and temperate, aged women to holy behavior and faithfulness in teaching the young, younger women to be faithful to their home duties, young men to be sober-minded, servants to please their masters in all things and thus adorn the Gospel which they profess. Paul, in another place, exhorts the Philippians, "Let your conversation be such as becometh the gospel of Christ." Peter, in writing to the scattered Christians, says: "Let your conversation be honest among the Gentiles." To the Colossians, Paul says: "Walk in wisdom toward them that are without."

I. Consider first, the winning power of Christian prudence. There is great wisdom in living prudent and commendable lives. An English officer who spent some time with the saintly Fenelon said, "If I stay here much longer I shall become a Christian in spite of myself." It is well to preach the Gospel, but if the world is ever to be brought to Christ we have to get to live the Gospel. Let us not be surprised when

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others judge us. If your religion is good for anything it will stand inspection. You ought to expect others to take note of your conduct. It is not unreasonable when we see a fruit tree to expect it to bear fruit. It is not unreasonable for us to expect Christians to lead careful and useful lives.

II. Notice, also the repellant power of Christian imprudence.

1. It repels others from Christ and his religion. Much of infidelity is due to the unfaithfulness of those who profess Christ. He is dishonored by others when we dishonor him.

2. It repels others from you. They have little respect for you if your life does not tally with your profession. The world expects us to be different from the worldly, and consequently they despise us when we act as they do. Weather-cock Christians, that sway each way with every wind that blows, are not honored even by those who do not profess religion.

Furthermore, this imprudence is a dangerous thing for you. Compromises with sin are always dangerous. The camel said to the Arab, "Let me put my head into your tent." There being no objection, by and by he got in with his fore feet. Not being prevented, he got in with his whole body. The Arab cried, "Hold, there is not room for us both!" "Then," said the camel, "you had better get out!" This is the way it always ends; compromises with sin are always dangerous.

Let us live lives of Christian prudence.

* * *

III. THE MORE EXCELLENT WAY

"But covet earnestly the best gifts; and yet show I unto you a more excellent way. Though I speak, etc." 1 Cor. 12:31; 13:1.

Paul had been endeavoring to subdue the spirit of discontent, jealousy and false ambition in the Corinthian Christians. He reminded them that not all could be prophets, apostles, or workers of miracles. "I would not have you seek such offices," is the substance of his reminder. "Your ambition should be regulated. The extraordinary endowments are but for a few, but there is an equally valuable or even superior endowment available for all, in which all may excel. Yet show I unto you a more excellent way; it is the way of charity, the way of love."

There is no break between the two chapters. The thought of the twelfth chapter is but preparatory to the Apostle's wonderful outburst in praise of love

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in the thirteenth. After having unrolled the long list of lesser gifts and greater gifts, showing their interrelation, he suddenly sees as in a heavenly vision the supreme thing, without which even the best gifts are unavailing.

I. Its importance. We all know, or should know, Paul's "more excellent way." It is better than tongues of men and of angels. It is greater than gifts of prophecy and all knowledge of mysteries. It surpasses even faith that could remove mountains. It out-

reaches the philanthropy that gives and sacrifices. It is the perfect which comes when the things that are "in part" are done away. It is the completed thing which comes after the childish things have been put aside. It is the last, best, highest, divinest, heavenliest fruit the soul ever wins, and that toward which the whole Divine purpose moves—love.

There can be no perfecting of character without it. As some one has said, "It is easy to sprinkle with water; it is easy to eat the bread and drink the wine; it is easy to sing the psalm and chant the hymn; it is easy to pray with the lips and speak words. But the finished Christian is known by the love which suffereth long and is kind, which beareth all things, endureth all things—and that is hard to attain." It is the fruit of being born of God. It is the perfume of a transformed life. It is the glorious sign that a human life has been changed until it has received the mark of the divine nature—love; for God is love.

II. It marks superiority. What are some of the reasons of the superiority of love over the gifts spoken of in the previous chapter?

1. One is its permanence. "Charity never faileth." In contrast with this Paul shows the temporary character of those other gifts. Charity endureth, but prophecy, tongues and knowledge fail. The gift of prophecy was temporary and passed away. The gift of tongues was not a very valuable one, and was conducive to vanity. The knowledge of the Apostle's day has long since become obsolete. But love is as choice a grace as ever. Its superiority is seen in its permanence.

2. Another is its completeness. Gifts, knowledge, tongues were only means toward an end; but love is the completion and perfection of our human being. All gifts are to be cultivated. Let no Christian despise them. Every accomplishment, every intellectual faculty that can adorn and grace human nature should be cultivated and polished to its highest capability. Yet these are not the things that bring us into the likeness of God. "If we love one another, God dwelleth in us, and his love is perfected in us." Love makes us like God. The more we love the more like him we become.

Christians are told to love even as Christ loved! If they were to fulfill this command they would become an irresistible spiritual power and the realm of the King would widen beyond conception. This is the "more excellent way," and yet we try every other way instead.

* * *

IV. ABOUNDING IN HOPE

"Let Israel hope in the Lord, for with the Lord is mercy, and with him is plenteous redemption." *Psa.* 130:7.

Many people have the mistaken idea that hope is simply a passive possession. But, instead, it is an active grace. Hope like the main-spring of a watch, which sets all the wheels going, is the inspiring motive of life. Hope puts all our energies in motion. On the other hand, if we have no hope, there is no incentive to struggle. A man was out among the cakes of ice in the Ohio River. So long as he saw efforts being made to save him, he struggled bravely. But when at last he saw his rescuers give up in despair, he threw up his hands, and, with a wild cry, sank out of sight. When hope failed, effort ceased. So it is in all life.

I. It is hope that leads to Christ. We came to him because we "hope in his mercy."

"I can but perish if I go,

I am resolved to try,

For if I stay away I know

I shall forever die."

The motive here is hope of acceptance. We "flee for refuge to the hope set before us." The allusion is to

the cities of refuge. From any part of the land of Israel the one who by accident slew his neighbor could flee to one of these cities. It was his hope. Bunyan describes becoming a Christian in the same way. The pilgrim put his fingers in his ears and fled from the City of Destruction toward the little wicket Gate of Hope.

II. It is hope that inspires us to effort. It is hope of a crop that inspires the farmer to sow his seed. It is under the inspiration of hope of victory that an army fights bravely. The difference between an army with hope and an army without hope is the difference between victory and defeat. The difference between leaders in an army is largely a difference as to their power of inspiring hope. The fatal lack in all experiments in the way of co-operative communities is that the element of hope, of expectance is not found in life there. Speaking of one such experiment in England, Dr. Johnson remarked: "It will fail. They have no object for hope. It is rowing without a port." Where each person contributes his labor and is sure of support, the zeal and zest of life are taken away. We must have some hope of reward, of achievement, set before us to inspire to best effort. It is hope of learning that inspires the student to study. It is hope of financial success that inspires the business man to struggle and labor on even through times of business depression. It is well for us to be always abounding in hope. Mr. Moody used to say: "God never uses a discouraged man." Men say: "Nothing succeeds like success." The reason back of that statement is that success kindles hope of still further success, and men are thus inspired to struggle strongly on. This is true of a church. Where the organization is having success, all are inspired to redouble effort. Keep up hope. Abound in hope. Let hope inspire us to more diligent effort.

III. Hope is also a passive grace enabling us to bear trial. It prolongs life. How wonderfully do those who keep up hope struggle against disease! And how many triumphs of extended life have been won through such struggle! Men need to keep some goal in sight always beyond them. Be dissatisfied. Aim high. Let a hope of something better ever bear you on.

Hope gives the anchor of endurance. In the midst of hardest struggle hold on. It was the hope of planting the Gospel in Burma that led Judson to bear the awful suffering of prison life those many months, and afterward to labor on for years before he saw a single convert. Hope has stayed the hands and strengthened the hearts of all our missionaries who have entered upon new fields.

There is a sundial on the pier at Brighton, England, with this inscription: "'Tis always morning somewhere in the world."

Hope lights up death. With a good hope in the heart how bravely have Christians everywhere met the king of terrors. Let us cherish the grace of hope. Let us live hopeful lives.

Rudyard Kipling, the great novelist and poet, was recently asked what class of men are closest in touch with the sorrows of men. He replied that "Twenty years ago I should have said the soldiers, at once; but today I am sure that the man who reaches the sorrows of men is the clergyman every time."—*Church Federation Bulletin*.

Thomas Moore said, "I will not pin my faith upon any man's sleeve, because I know not whither he will carry it."

Religious Review of Reviews

FACTS

The national forests, the forests under the control of the Department of Forestry, cover approximately 157,000,000 acres of land, of which 132,581,457 acres, or 84 per cent, are located in the eleven western states.

* * *

For several days preceding and following Christmas all trolley and transfer tickets on the street cars of Tokyo in Japan had printed on the book, "Glory to God in the Highest, Peace on earth and good will to men." This message was put into the hands of more than a million passengers. Christmas was celebrated by special exercises in the public schools in the city.

* * *

The American Bible Society has arranged a "four hundredth anniversary" program on "William Tyndale and the first printed translation of the New Testament into English."

P. Whitwell Wilson, a newspaper writer and author of "The Christ We Forget," "The Church We Forget," and other books, has a booklet on the "Life and Work of William Tyndale." A poster has been prepared for church vestibules or bulletin boards, and also a leaflet for general circulation.

All of this material will be ready for distribution by the first of June and may be secured free of charge in such quantities as may be desired by addressing Arthur C. Ryan, General Secretary, American Bible Society, Bible House, Astor Place, New York City.

* * *

Negroes Occupy White Churches

The third important church edifice formerly occupied by white congregations has been taken over by Negro Baptists of Chicago. One of these, now known as the Olivet Church, formerly First Baptist, is said to be the largest Protestant congregation in the world with its 10,000 members. The Pilgrim Church, formerly a Jewish temple, has a membership of 6,000. The most recently acquired building is a Jewish temple at Michigan Boulevard and Fifty-third Street, where the Bethesda Baptist congregation will be located.—*United Presbyterian*.

* * *

Six church edifices in the city of Newark, where formerly white Presbyterians worshipped, are now occupied by congregations of colored people, viz.: the old Sixth Church on Union St.; Wickliffe Church on 13th Ave.; the First Hungarian on West Kinney St.; the Second German on Sussex Ave.; the old Wickliffe on Wickliffe St.; and the Fewsmith Memorial on Hudson St.—the last four since the beginning of the Great War. During this time the colored population has doubled.—*Exchange*.

* * *

What Americans Are Made Of

In 1920 the population of the United States was 105,710,620. According to Captain John B. Trevor, of New York, a specialist in immigration problems, this composite nation was descended chiefly as follows:

From British and North Irish stock	51,747,680
German (including Jewish elements)	12,173,374
Negro and Mulatto	11,463,137
Irish (Free State)	5,063,966
Canadian (English and French)	3,497,053
Italian	3,472,457
Polish (includes Jewish elements)	2,759,041
Russian (includes Jewish elements)	2,434,669

Swedish	1,867,352
Dutch	1,678,463
Austrian (includes Jewish elements)	1,316,093
Norwegian	1,250,659
French	1,082,399
Mexican	799,279

The chief ingredients in America's racial make-up make it abundantly clear that the English and Scotch elements in the United States are still overwhelmingly dominant, and with the British elements in the Canadian admixture probably constitute a majority of the nation.—*Current Opinion*.

* * *

Near East Relief

Old Stone church, Cleveland, broadcasted the sermon of the pastor, Rev. Dr. William Hiram Foulkes, on Golden Rule Sunday, and the preacher's invisible audience sent in contributions for Near East Relief amounting to \$603.

* * *

America has sent to France more than \$2,000,000 for reconstruction of Protestant churches and halls of worship damaged or destroyed during the war and to provide new headquarters for Protestant administration in France.—*The Baptist*.

* * *

Ten thousand teachers will leave their homes in June to gather in Indianapolis at the sixty-third annual convention of the National Education Association. Others will gather in July in Edinburg, Scotland, for the biennial conference of the World Federation of Education associations. They will spend a week considering new problems and discussing old ones from new angles, gathering increased power and fresh points of view, learning to plan and to co-operate, discovering themselves, developing stronger faith in education and higher courage for the tasks ahead.—*The Baptist*.

* * *

Adolf Meyer, who solves the food problem for the Hotel Plaza, New York, thinks that prohibition has made Americans eat more judiciously. "They are ordering lighter dishes instead of the heavy ones that used to figure prominently on every restaurant menu.

"Not only are restaurant meals simpler than they were a few years ago, but the home dinner table offers plainer meals. American food is more adaptable to the wineless program than some of the foreign dishes, which seem to require a light wine to improve their palatability and digestibility. . . .

"A more discriminating taste has added to the simplifying of the daily diet. Even State dinners are not so elaborate as they were a few years ago. . . . The public now will not take food that is not properly selected and prepared."—*Christian Work*.

* * *

Sixty billion cigarettes were smoked in the United States in 1924.

* * *

Criminal prosecutions cost this country last year \$3,500,000,000. That is far more than all the gifts made for all benevolent and religious purposes. If half that amount had been spent for the extension of the kingdom of Christ, every person in the United States could have been reached with the gospel. From a purely economic viewpoint, it would be good business for the state to support the Church.—*United Presbyterian*.

GENERAL

It Rhymes With Sing

In view of the coming to America this year of Dean Inge some readers may be glad to have a clue to the correct pronunciation of the name of "the gloomy Dean." The following lines are attributed to no less an authority than George Bernard Shaw:

If you his temper would unhinge
And his most sacred rights infringe
Or, excommunicated, singe
Where fiends forever writhe and cringe
Imploing that a drop of ginge—
R ale may on their tongues impinge,
Address him then as Doctor Inje.
But if you prize the proper thing
Be sure you call him Doctor Ing.
(Unless, your ignorance to screen,
You temporize with Mister Dean),
But be advised by me and cling
To the example of the king
And fearlessly pronounce him Ing.
Then rush to hear him have his fling
In Paul's and places where they sing.

—*Congregationalist*

* * *

Preachers are not usually able to make much money, but according to Roger Babson, the greatest statistician of the country, they knew how to raise sons who can make fortunes. Babson says that forty per cent of the millionaires of this country and Canada are sons of preachers. That is certainly a remarkable statement and yet we have no doubt that he is correct. It is especially remarkable when we compare the number of preachers with the whole population. In this country there are about 200,000 preachers in a population of 112,000,000 people. We do not know the number of millionaires in this country, but supposing the rate in this country and Canada to be the same, Mr. Babson's figures show that 5,000 preachers produce one per cent of the millionaires, while it takes 1,863,333 of the general population to produce one per cent of the millionaires. That is, preachers produce in proportion to their numbers, 375 times as many millionaire sons as do all the rest of the population of the country, including business men, financiers, professional men and laboring men. Who can explain this fact?—*Presbyterian of the South*.

* * *

A New Hebrides chieftain sat peacefully reading the Bible, when he was interrupted by a French trader. "Bah," he said, in French, of course, "why are you reading the Bible? I suppose the missionaries have got hold of you, you poor fool. Throw it away! The Bible never did anybody any good, in my opinion." "Let me tell you," said the chieftain calmly, "that if it wasn't for this Bible, you'd be in my kettle there by now!"

* * *

Henry Ward Beecher was once asked how he could do so much in the Church. "That's easy," he replied, "I preach Sundays, and four hundred of my Church members preach every day." Another rector felt differently about his people as he quoted the words of the Bible: "As it was in the days of Job, so it is even until now: the oxen were ploughing and the asses were feeding beside them."

* * *

A college student had come to the preacher filled with doubts.

"The church is losing ground," said the college student. "The world is growing worse; we live in evil days."

"Yes," answered the preacher quietly. "It is so, and it always has been so. Do you know that when the prophet Jeremiah lived things were so bad that he

almost despaired of any improvement? Do you know that in the year 1800 Christianity had reached so low an ebb in this country that there was only one professing Christian in the undergraduate body at Yale?

"Yet there came better days following Jeremiah; there came a great revival in the early eighteen hundreds. The world is always on its last legs; the church is always doomed; the new generation is always less thoughtful, more selfish than the old. Yet the world goes on; the church moves forward; thoughtless youth is soon transformed into thoughtful maturity. And God reigns."—*Bruce Barton*.

* * *

Bethlehem and America

An American traveler asked a man of Bethlehem, Palestine, of any special American interests there.

"Of course your countrymen have always been generous contributors to the charities here and to the support of the churches," he replied, "but there are two or three things about Bethlehem which few Americans seem to know, and yet which connect the town quite intimately with your country."

"First," he said, "there is a group of Armenian orphans supported by the Near East Relief in Bethlehem through contributions from the town's namesake city of Bethlehem, Pennsylvania. Ten thousand dollars a year is now sent from the Pennsylvania steel city for this purpose."

"Secondly, America furnishes the raw material for most of the pearl beads and sacred souvenirs which are sold in the shops and at the doors of the church. Manufacture of these pearl carvings has been the principal industry of the town for five hundred years. Formerly the pearl was brought from the Red Sea, but in recent years a better and cheaper quality has been obtained from Muscatine, Iowa, being the same freshwater pearl that is widely used in the United States for buttons. One of the most objectionable features of the carving industry in Bethlehem, is the fact that each workman makes but a single part of a cross or rosary bead, thereby becoming nothing but a human machine; a criticism which has frequently had its counterpart in studies of the modern factory system in America."

"A third connecting link between Bethlehem and America is the fact, by no means well known in this country, that the first Christian ruler of Bethlehem since the year 1229, when the Crusaders held sway, was an American, Captain T. N. Camp, of New Concord, Ohio. He joined the British army early in the war and was an officer in the Intelligence Department when the British entered Palestine. He was stationed in Bethlehem as governor of the town in 1918, and remained there for several months, until his duties were taken over by the military governor of the district."—*Central Christian Advocate*.

* * *

I am not trembling with fear lest the Church shatter into ruins and the Christian hope perish. Looking across the world today I recall the challenging words of Tertullian to the heathen, "We are but of yesterday, and yet we have taken possession of your whole country—towns, islands, the camp, the palace, the senate, the forum; we have left you only the temples!" And we cheer our hearts with the answer of a French peasant to a red republican who said to him: "We are going to pull down your churches and your steeples—all that recalls the superstitions of past ages, and all that brings to your mind the idea of God." And the noble answer was, "Citizen, pull down the stars then."—*Ex*.

* * *

Very Modern

"Howbeit we know this man, whence he is; but when the Christ cometh, no man knoweth whence he is." John 7:27.

The multitudes felt that when the real Messiah came he would come down out of the sky in some mysterious fashion, and that the very fact that they knew the place where Jesus was born, and something of the family from which he came, proved that he could not be the Christ.

This seems very modern. Constantly men who have been studying psychology, when they hear a man describe a religious experience as being from God, will say this experience is according to a well known psychological law, and therefore, of course, the thought that the direct power of God is present in it cannot be accepted. But because we know something of the psychological laws according to which religious experience comes, no more disproves its divine origin than did the fact that this crowd knew that Jesus was born in Nazareth and was the son of Mary, prove that he could not be the Messiah.—*Rollin H. Walker, Ohio Wesleyan University.*

* * *

This significant passage occurs in a sermon by Dr. E. F. Tittle on "The Supreme Loyalty:"

"As each Sunday morning on every battleship in the United States Navy, above even that dear flag which symbolizes native land, there is hoisted that white flag which symbolizes the Kingdom of God, must not every truly loyal American, in his own soul, place the white flag above every other?" There is no more important matter than a man's supreme loyalty, and it is regarding the expression of that loyalty in conduct that we are to think today.—*Lynn Harold Hough.*

* * *

How many people would like to be good, if only they might be good without taking trouble about it! They do not like goodness well enough to hunger and thirst after it, or to sell all that they have that they may buy it; they will not batter at the gate of the kingdom of heaven; but they look with pleasure on this or that aerial castle of righteousness, and think it would be rather nice to live in it.—*George MacDonald.*


* * *

I feel that each of my sins leaves a stain for which I must atone by years of painful effort. And yet my experience has proved that Divine Justice is not patterned upon our human practice. Our sins against God are not judged as are our crimes against men. For many years I sinned deeply in my neglect of the practice of worship, but though my reform is recent and feeble, there is a sense in which my sin has already been forgiven me. Short as is the time, inadequate the repentance and negligible the atonement, I have been allowed, in a truly miraculous way, to feel the healing power of prayer. No words of mine can convey to you the relief. God must do that. But this I can affirm, that no man who has had my experience will ever be tempted to relapse. There is no rest for the soul nor re-creation for the mind so complete and effective as public worship and private prayer.—*Philip Cabot.*


* * *

Ian Maclaren has penned lines of eloquent appeal to this elder brother of the prodigal son showing the blindness and the insensitiveness that fall upon the self-righteous. He writes thus:

"No doubt it is a little hard that he should have a feast when there has been none for you. Have you any friends whom you could ask to a feast? Come, be sensible. Would you have wished that feast on the same terms? To play the fool, to degrade yourself in the far country, and come back in rags, is a heavy price to pay for a feast. Has he a new robe? Do not forget the filthy garments they have taken out to burn lest they should defile the house. The fatted calf! Well, he has been willing to eat the husks of the swine. You are jealous about the ring; it is a poor solace for the



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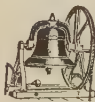
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language flung at his head as a swine-herd. Amid the dancing and the singing your brother is thinking of the filthy beasts amongst which he used to lie."

* * *

It is suggested that a fine Sunday School building be erected at Winona Lake as a memorial to Marion Lawrance. This to contain auditorium, classrooms, religious education library and museum, etc.

* * *

FROM CHURCH BULLETINS

The Baptist Helper, Kansas City, Kansas, has a paragraph of one-line reminders concerning the week's services. In connection with the Sunday evening services one reminder is, "Better come early if you want a back seat."

On another page is this paragraph:

"The spirit of worship is a distinguishing feature of man and he chooses certain places where it may express itself. God has honored man with the work of erecting the place of worship—which stands for higher and grander things than the Schools of Philosophy or of Science and Art. It stands for the things that have to do with the soul's present and immortal interests. It is also an expression that He is present among men and approachable by them. It is the meeting place of God with men. The house of worship is a sacred place. A worshipping assembly is the grandest of sights. But—they do not look so good if they are all on the back seats!"

* * *

The bulletin of the First Baptist Church, Knoxville, Tenn., suggests that some one equip a church library as a memorial to a loved friend. The bulletin says:

"A church library furnished with Bible reference books, missionary books, books on doctrinal subjects and all phases of Sunday School and Young People's work and men's work, and religious periodicals, would constitute a memorial of unfading glory to the memory of one who loved truth and righteousness.

"In our church there are now more than one hundred organizations, including Sunday School classes, young people's societies, women's societies, and men's clubs. The leaders and workers in these units exert a tremendous influence in our city. A great many of them spend much time in study preparing for their programs, and would spend much more time in this effort if they only had access to more books and periodicals bearing upon the topics in which they are interested."

* * *

This same bulletin advises parents to study the motion pictures offered to their children in the "movie" theaters, noting the following points:

Pictures containing features indicated below are unsafe and undesirable for children to see.

1. Any picture that is unduly exciting.
2. Any picture that is depressing.
3. Drinking made attractive (by the hero, heroine, as a matter of course, etc.)
4. Smoking by women or girls made attractive or as a matter of course.
5. Law or its representatives held up to ridicule.
6. Married intrigue or unfaithfulness.
7. Divorce on casual grounds or "to change partners."
8. What is known as "bedroom scenes."
9. Murders, brutal fighting, beatings, or other portrayals of the terrible.
1. Crime presented in minute detail.
11. Suicide or death in other forms presented in detail.
12. Indecent dress.
13. Realistic struggle of women to defend honor.
14. Interior of vicious resorts, such as gambling dens, opium joints, houses of ill fame, etc.

* * *

Baptist Messenger, Decatur, Ala., has this line:
The pastor reserves the hours 8 a.m. to 12 for study. Phone him for engagements or when his services are needed for any reason.

* * *

Bulletin of Third Baptist Church, St. Louis:
(We have had campaigns of Tens, with Centurions, but here is another number.—*Ed. Exp.*)

A CAMPAIGN OF SEVENS Seven Things I Can Do

- Attend Seven Sunday Services.
- Attend Seven Church Prayer Meetings.
- Attend Seven Sessions of Sunday School.
- Bring Seven Visitors to Church—Total.
- Invite Seven Persons to Join the Church.
- Greet Seven Worshipers at Every Service.
- Have Seven Conversations About Christ.

* * *

In a Sunday School at Guthrie Center, Iowa, each member of the Junior and Primary departments was given an "Apple Tree Card." Each child who memorized and repeated a verse of Scripture to the teacher, was given "a red apple" to paste on his tree. Fifty-one verses were repeated the first Sunday.

* * *

SHREWD COMMENT

We cry loudly for a man of vision and when we get one we call him a visionary.—*Brooklyn Eagle*.

* * *

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again.—*Benjamin Franklin*.

* * *

Success: An unfortunate occurrence which has ruined many a perfectly good failure.—*West Side Men*.

* * *

But this I know, that when a man thinketh he is safe from temptation, that is a good time for him to be on his guard.—*Safed the Sage*.

* * *

I will get ready and then perhaps my chance will come.—*Lincoln*.

* * *

A man's religion never shouts very loud when the mouth of his pocketbook is shut.

"A prophet" or "to profit" is the difference between the Good Shepherd and the hireling.

Some folks are as orthodox as St. Paul in doctrine and as heterodox as Lucifer in life.

The fellow who boasts that he can do a dozen different things equally well usually has a wife who takes in washing.—*Epworth Tidings*, Rangoon, Burma

* * *

When your face is toward the sunshine the shadows fall behind you.

* * *

"Don't worry" makes a better motto when you add "others."—*Columbia Record*.

* * *

In the country life is what you make it, while in the city life is what you make.—*Columbia Record*.

* * *

Keep your fears to yourself but share your courage with others.—*Robert Louis Stevenson*.

* * *

The post office department has recently issued stamps of the value of one-half cent. So far we have not noticed any of them in the collection plates, but we fear the worst.

* * *

You may not draw a check at the bank until you have made a deposit. You cannot take out of life more than you put in.

* * *

We weaken when we exaggerate.—*La Harpe*.

It is not the leap at the start but the steady going on that gets there.—*John Wanamaker.*

* * *

Never judge by appearances, but remember that you will always be judged by them.—*Boston Transcript.*

* * *

There has never yet been a man in our history who led a life of ease, whose name is worth remembering.—*Roosevelt.*

* * *

Ideas are the only conquerors whose victories last.

* * *

Every opinion reacts on him who utters it.—*Emerson.*

* * *

Rather put your shoulder to the wheel than your back to the wall.

* * *

All service ranks the same with God, there is no last nor first.—*Robert Browning.*

* * *

There's not a shaft in the quiver of the devil but has been fired at the Bible and failed.—*Rev. G. A. Reeve, New South Wales.*

* * *

Being all fashioned of the self-same dust, let us be merciful as well as just.—*Longfellow.*

"WE BREAK NEW SEAS TODAY"

Each man is Captain of his Soul,
And each man his own Crew,
But the Pilot knows the Unknown Seas,
And he will bring us through.

We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities,
Bringing us—What?

Dread shoals and shifting banks?
And calms and storms?
And clouds and biting gales?
And wreck and loss?
And valiant fighting times?
And, maybe, death!—and so, the Larger Life!

For, should the Pilot deem it best
To cut the voyage short,
He sees beyond the skyline, and
He'll bring us into Port!
—*John Oxenham*

DISAPPOINTMENT

I found a florin in the street;
I picked it up and straight away
Brought thirteen muscles into play.
I was in luck—but later on,
I grieve to say, the smile was gone.
Quite sixty-five muscles worked like mad,
For, after all, the coin was bad.

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The Psalms and Other Sacred Writings by Frederick C. Eiselen, The Methodist Book Concern, New York City. \$2.75. This is one of a series of Biblical introduction books by the same author. He is professor of Old Testament Interpretation in Garrett Biblical Institute. This volume deals helpfully with Hebrew Poetry and the Hebrew Wisdom Literature and takes up in popular form the history of such Bible books as Proverbs, Job, Song of Songs, Ruth, Daniel, Chronicles, etc. The author is familiar with the scholarly opinions and gives them space, but keeps in the even tenor of his way. We see in it sources for many Bible class, prayer meeting and pulpit discourses.

The Bible Readers' Companion, Oxford University Press, American Branch, 35 W. 32d street, N. Y. This little book of 64 pages is just what the name implies. It deals with such themes as the Title of the Bible, The Canon of Scripture, Language, Authenticity, Ancient Version, etc. Then it takes up the topical method of study. There are full page pictures of manuscripts, a schedule of reading arranged to guide one in reading the Bible through in a year. There are pages devoted to Bible Readings, memorizing Scripture, Bible study, an analysis of Christ's miracles and parables, and many other things. This small paper covered book is packed full of helpful facts and suggestions for the layman. Churches ought to provide their members with such a volume.

Women of the Bible by Annie Russell Marble, The Century Co., N. Y. \$2.00. Here are 315 pages, with index, devoted to six studies of Biblical women. The author, a member of the Boston Authors' Club, "Has put life into a group of women who hitherto have been merely names." She begins with "The Story of Eve," then takes up a study of Hebrew women in the home, then follows that with some wise and foolish "Wives of the Bible," "Mothers in Israel" and "Women in Patriotic and Religious Service." The book is a source book for a series of prayer meeting talks, or suggestion for a series of Sunday evening sermons.

George Whitefield, Prophet-Preacher by Edward S. Ninde, The Abingdon Press, N. Y. \$1.50. This is a popular biography of one of the founders of Methodism. Whitefield was one of the foremost preachers of his day. He made seven visits to America and died in Massachusetts in 1770. This volume is an interesting story of this great and forceful preacher of the gospel of Christ.

WHY SOME SUCCEED

Stick to it, boy,
Through the thick and thin of it.
Work for the joy
That is born of the din of it,
Failures may beset you,
But don't let them fret you;
Dangers are lurking,
But just keep on working.
It's worth while and you're sure of the
right of it,
Stick to it, boy, and make a real fight of it.

—Edgar A. Guest

Reducing the Church Budget

HILDA RICHMOND

Everywhere the cry is for reduction of expenses in the home, in government affairs, in clubs and in the churches. The burden of excessive taxation, the high cost of living, the war debts that must be paid and all the other factors in making life hard for the person of moderate means, demand the utmost economy in expenditure. And if any organization should set a good example in the community it is the Church of God. Whatever it does should be done to get the very most out of every dollar contributed that missions do not suffer and that there shall be no reproach of hopeless debt laid on the congregation. Too often in the past reckless church officials have spent unwisely, figuring that the future generations might have a share in shouldering the responsibility, but we are coming to a better day in church finances, a day that insists that bills must be paid and there shall be no waiting for the children and grandchildren to take up the burden of the mortgage that might have been avoided.

So hundreds of congregations are taking up the volunteer method of avoiding debt and needless soliciting for funds. In our church dozens of determined women cleaned the edifice thoroughly thus avoiding a debt of several hundreds of dollars. "Many hands make light work," and when we had finished everything was in order. In many communities the men make minor repairs charging nothing for their time. Many a village church has had almost a revival of religion in the task of grading the lot and improving the church while the women provided a bountiful dinner in the church basement. A flourishing congregation had the basement cemented and tables constructed, together with many repairs, carried forward in a single day by making a community event of the task.

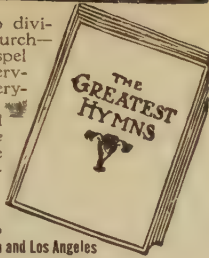
Then there is the matter of exchanging books, music and supplies that ought to be more prevalent. One congregation gives an entertainment and exchanges material with another that can use the music. Often costumes for pageants and entertainments are exchanged, thus avoiding excessive costs. Used singing books for the Sunday School are salvaged to be exchanged with other congregations, or sold for a fair sum to provide new ones, or given to a mission church near or far. It has been wasteful in the extreme the way good materials have been thrown aside in the past and we are beginning to see that it is not good religion to waste anything that will do others good. In the matter of literature for the Sunday School a new day is dawning. Instead of recklessly ordering a third too much each teacher is required to take charge of the quarterlies and hold the pupils responsible. Each week the janitors of some churches find enough extra papers to start fires, though it all cost money needed for other things. Often five or six members of the same family take home the same kind of literature when one copy would suffice. In some schools a kind of post office arrangement with one Sunday School paper to each family is conducted by some one with

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experience and good judgment, thus saving dollars each quarter.

Then we are going back to the old labor of love system for much of the work of the church. Several women donate the grape juice for the communion service, others keep the communion set in order so that no labor is hired for that, a committee has charge of the work of laundering the linen used in that service; the Boy Scouts of the congregation help with the work of moving chairs and tables when needed; the members of the congregation donate the flowers that are used on Sunday and later sent to the sick; dishes for the kitchen are recruited from household stores and though they do not match they can be used; somebody entertains the visiting minister or speaker so that hotel bills are avoided; and so on through a long list of necessities. Why not? Why should a woman be hired to wash the communion set when there are women who will volunteer for a year or six months for that work? The church can do much by setting an example of thrift in the community.

In light and fuel saving much may be done by holding the various missionary society meetings and the committee meetings in homes instead of the church. Cottage prayer meetings are often better attended than those in the church, being more home-like and social than the meeting of a little handful in a corner of a big building. It can not cost less than from five dollars upwards to open the church and have it cleaned each time there is an extra meeting, and as homes are warm and lighted anyhow it is easy to get volunteers to take the social and business gatherings. In villages and country communities the custom of having an all-day gathering where the men prepare the wood and the ladies serve a hot dinner has much to commend it. More than a year's supply of fuel is often obtained in this way.

All this can be accomplished without cutting down the salary of the minister or doing without janitor service or weakening the strength of the church in any way. Little extravagant habits and customs have crept into many congregations that were better eliminated, particularly at a time when the faithful few are carrying heavy loads. It does not take from but adds to the efficiency of the local congregation if volunteers are sought for unpaid services; so each and every church organization should have a housecleaning time with the budget and see how many ways there are of reducing expenses to great advantage not only financially but spiritually.

Where Is the Revival?

Acts 1:8. During the revival which some years ago swept through the land of Wales, and whose power the principality feels to this day, a friend of mine went down from London to take part in some of its services. He got out at a country station and asked the policeman standing in the village square, "Where is the Welsh revival?" The man in blue drew himself up to his full height, patted his chest, and said: "The Welsh revival, sir, is under these buttons!"

"A Salesman's Pay"

HUGH P. JANES, Collegeport, Texas

One of those dismal, drippy days was upon us. We sat, or rather lounged, on the uncomfortable seats in a small over-heated smoker, breathing cigar and cigarette fumes. We were riding on what might have been "the slow train thru' Arkansas."

All of us were salesmen—no one else would have been out in such weather. One sold groceries, another dry goods and so on, to the patent medicine salesman and myself.

So we talked. With nothing more to amuse us, the conversation grew until it had turned out to be a regular "salesmen's confession."

Soon all the men had confessed but the medicine salesman and me. Some concoction to make unnecessary the use of "monkey glands" was his particular line.

Half taunting, the men began to "open him up."

All along I had been certain that if my time should come I would be able to stagger this "confession" with the difficulties of selling my "line" and with the ability of myself as a salesman, as demonstrated by my sales—for all salesmen have at least a little ego. But as the patent medicine man continued I began to wish the train would near my station.

When a good salesman is selling he usually talks slow. He gives his customer time to analyze his proposition. So did this man. And had he not been too decent to press us, I believe every man would have bought a bottle. I have always suspected that some of those men did buy later, when others were not looking; for without the least embarrassment to us he convinced us that not only did suffering humanity need that drug, but that our own glands were certain to be weakened if they were not stimulated with his medicine.

Inevitably my time came. And with this announcement:

"Well, old fellow; you've been interested enough in the talk today. I have a 'hunch' you've something a little different to tell us," from a jovial old fellow, the dry goods man, in a "if you haven't keep quiet" manner.

That was a real bill to fill. Here was a cry for something new. And my "line" is as old as the stars. I have always heard it said, "There is nothing new under the sun," so began to wonder if I could clothe my goods in new garments.

"Just for sport, boys," I began, "I suggest you guess what I sell—they say if a man knows his goods and sticks to his line long enough he'll soon begin to get a personality typical of a salesman of his products. I think I'm a fairly good salesman—you are at this disadvantage: I've been at it but a few years."

This was just the thing to add zest to the conversation and every one, even to the cigar salesman, was interested.

But salesmen make up their minds as slowly as they try to make their customers do. No man wanted to make a mistake in judgment of personality, for that is the art of salesmanship. It was evident that the first guess would be right.

SPECIAL NOTICE

The sale of *Expositor* Bible Cross-Word Puzzles, for use in Church and Sunday School, has been amazing. Pastors all over the world literally, are sending for them and expressing the pleasure and benefit they and their people have received from them. The general tone has been, "they certainly went over big."

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"My line, I venture to assert, is the 'stiffest' one represented here—including this man's." I pointed to the patent medicine salesman. "While my customers need the productions of our plant they put off their supply longer than almost any other thing. And yet there is most imminent danger, always, of a person's needing it at any moment. In the office, in the warehouse, the store, theater, church, government buildings, schools and the home it is indispensable. Either my 'line' goes into these places or it is the dying regret of those who have neglected it that they did not lay in an early supply."

"Sounds like insurance," reflected the "butcher boy" who wanted to interrupt us to sell some smokes.

"That's very near my own 'line'," the patent medicine man admitted.

"Which proves that some men can make themselves believe any thing, if they can make a living out of it," blurted the auto-parts man, plainly disturbed by the interruption.

"Without the products of my business," I continued, "you men would all be out of jobs."

"Some 'line'," almost jeered a man who was plainly beginning to doubt there was such a needed article in the world. "I sell groceries but my house has no corner on food, either has any other—and groceries is the only 'line' I can imagine absolutely essential to human existence."

"Without the products of our plant this train could not run," I teased. "Without my 'line' factories would close down, business be exhausted, schools closed, churches decayed and homes destroyed. For want of it kingdoms have been overthrown by an unsatisfied population. To obtain it men have died, kings and queens have pawned their choicest jewels and could not buy—yet my 'line' costs nothing! It is free!"

"What you say is true," announced the grocery salesman in an instant. "I am a customer of your house. I know your Manager well. Without your products we men here would have been at each other's throats before the finish of this conversation. You sell honesty, integrity, freedom, truth, sincerity, unselfishness, love and the sublimest enthusiasm. More than that you sell hope—the only hope there is for mankind either here or after death. You sell happiness enjoyed only by those who know your Manager, whom all may know. You are a representative of the House of God. You are Jesus Christ's man and I know him well. He is nearer to me than a brother.

"Yours is the task of getting men to take what they need most, all want, and yet put off last: Salvation! Yours is a hard job but the best paying one of all!"

Paul at Antioch in Pisidia had all our billboard advertising beat a mile. The first sabbath he preached a fresh Gospel sermon and then during the week his hearers spread the news, and the next sabbath "almost the whole city was gathered together to hear the Word of God."—*Christian Observer*.

The 'Privileges of a Minister's Wife

Mrs. W. C. Sell, Hollidaysburg, Penna.

So much is being said about the hardships of a minister's wife that I like to recall the other side—the blessings and privileges. It is true that a minister's wife is sometimes called upon to do and hear things such as no other woman is required to submit to. It is true that some doses given the minister's wife by kind-hearted, thoughtful(?) members are bitter. It seems to be true that she is often a target for evil imaginations of men and women. But in spite of all this, what a glorious privilege it is to be a minister's wife, to rise with him above the common, trivial, temporal things and to share in glories and victories over evil things. What a joy inexpressible it is to deal with that immortal thing called the soul, and to see that soul repenting and becoming saved in the Lord Jesus Christ! It is an added joy to realize that this is a result from a sermon her husband has preached.

Mrs. Minister, have you ever saved a soul? If you have, then you will have forgotten all your hardships and heartaches and will think of the privilege you have of rejoicing with the angels over the lost you have found. What a glorious privilege! It should cause you almost to see the heavens opened and the glory of God shining through, dispelling every dark cloud of worry and care. What if Mrs. Deacon did say something about you that she should not have said! You have saved an immortal soul!

Mrs. Minister, think of your husband as a representative of Jesus Christ—a messenger of God. What a privilege it is to be a help-meet, side companion, to a messenger of the holy, all-powerful God, to stand by his side and to help spread tidings of joy to a perishing world! What a privilege to go with him into the homes of your members and to speak words of cheer to the ones in despair, to help lift up the fallen as Christ did when he was here! What greater privilege do you want?

What a privilege it is to go to the baptismal font with your husband and see the repentant sinner take vows of the new life.

When you witness your husband uniting two people in marriage, you have an opportunity of showing the young bride and groom how God will help them meet the tests of life! What a golden opportunity you have of taking the bride in your arms and giving motherly hints on the sacred step she has taken!

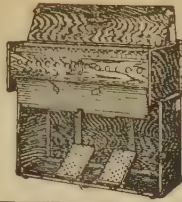
Mrs. Minister, you have the responsibility and privilege of being a leader of the woman of your congregation, looked upon as a pattern for them to follow. Do you abuse this privilege by considering yourself above others? God forbid. What a reward it is to come home after an afternoon's visiting among the members to find on the door-step a gift of fruit or vegetables from someone's garden! The gift may be small, but when you think of the love that prompted that member of your congregation to leave it there, it should melt you with gratitude. It should make you feel utterly unworthy such love and thoughtfulness.

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It is a privilege to have your husband confiding in you. His highest and choicest thoughts are often given you, for your advice or approval, before he presents them to the congregation. Mrs. Minister, take that noble husband of yours to your heart and let him feel that you are sharing his burdens. You should be his inspiration. All the noblest and best that is in him should come forth when he is in your presence.

Now, Mrs. Minister, if you feel the burden of being a preacher's wife too heavy, you ought to be ashamed. You are bringing into disrepute the high calling of the ministry. You are trampling under foot the precious blessings that are yours. If your husband is not doing well in the pulpit, look at yourself. Perhaps you are a damper, a check on his fiery zeal for lost souls. Perhaps you are poisoning his spiritual food by your grumblings and complainings. God forbid that a preacher, a messenger of God, should have a buzzing bumble-bee tied to him for life that will sting the spiritual vitality out of him. Think well and hard before you abuse and misuse the privilege you have of being a minister's wife.

TEARS

Is it rainy, little flower?

Be glad of rain.

The sun that veils itself from thee

Will shine again.

The clouds are very black, 'tis true;

But just behind them smiles the blue.

—*Mary F. Butts.*

A PRAYER FOR VISION

Lift up my eyes, O God. Too much for me
Is sin's dark shadow, and I cannot see
Thy star of hope that ever shineth bright
Across the brow of night.

Lift up mine eyes, O Lord, for often sleep
Weighs down mine eyelids, and I cannot keep
The vigil that I ought. Till morning break
Keep my poor heart awake.

Tift up mine eyes, O Lord. Yet even so
Though hid the winding way through which I go,
Lead me through darkness of enfolding night
With love's unfading light.

O Thou that slumberest not, remember me;
My going, coming, and where'er I be;
Till, when my weariness and sin be past,
Thou bringst me home at last.

—*Lauchlan MacLean Watt.*

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KINDNESS

One never knows

How far a word of kindness goes:

One never sees

How far a smile of friendship flees.

Down through the years

The deed forgotten reappears.

One kind word

The souls of many here has stirred.

Man goes his way

And tells with every passing day.

Until life's end:

"Once unto me he played the friend."

We cannot say

What lips are praising us today.

We cannot tell

Whose prayers ask God to guard us well.

But kindness lives

Beyond the memory of him who gives.

—*Edgar A. Guest*

REST AND WORK

Where is rest? In what isles of the summer-clad
seas?

In what garden of balm? 'Neath what sleep
drooping trees?

By what still-flowing waters, what lily-fringed
streams?

In what meadow of silence, what valley of dreams?
'Neath what thunderless skies, by what hillsides of
sleep?

On what moon-lighted mountain or star-lighted
deep?

Yes, where on the earth's or the ocean's wide
breast

Is the home of release and the harbor of rest?

Why, here in the cornfield—and take up your hoe!
Right here in this mill—make the paddle wheel go!
Right here with your engine—up steam and away!
Right here with your sewing machine every day.
Where there's work there is rest, and it's nowhere
besides,

Though you travel all lands, and you sail every
tide.

Where is rest? Go to work, and your spirit renew.
For no man can rest who has nothing to do.

—*Sam Walter Foss*

SMILE

Give to the world your very best;

The gift will not be in vain.

It will measure large in the final test

And bring you fourfold gain.

It may not be till a far-off day

You will reap the harvest due,

But in a larger, better way

Your gift will come back to you.

So give to the world the best you have;

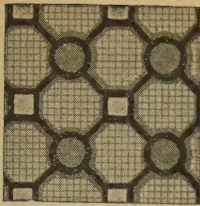
'Tis the best thing you can do.

And if you've nothing else worth while.

Just give it a cheerful smile.

And the smile will come back to you.

—*Author Unknown*



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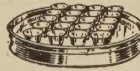
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Quotable Poetry

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Though Christ a thousand times
In Bethlehem be born,
If he's not been born in thee
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

Whate'er thou lovest, man,
That, too, become thou must:
God, if thou lovest God;
Dust, if thou lovest dust.

To bring thee to thy God,
Love takes the shortest route;
The way which knowledge leads
Is but a round-about.

A heaven within thyself
In calm eternity,
Drive out from thee the world,
And then like God thou'lt be.
—*Angelus Silesius*, 1624

AN ETHIOPIAN VERSION OF HORACE'S "CARPE DIEM"

Mah day is today!
You kin have, I say,
Tomorrow—which ain' come,
Yistiddy—which done gone—
Take 'em bofe, I say,
But—gimme today!

Today is mah fren',
Today's de day foh me!
Yistiddy I borrow,
Got to pay tomorrow,
But today—I spen',
Today is mah fren'!

Trouble come today?
I say, "Back away!
Git out, ole man Sorrow!
Call roun' tomorrow!
Ain't you hea me say
Dat today's mah day!"

—*Mercier Montgomery*

THE TENANT

This body is my house—it is not I;
Herein I sojourn till in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are
What though the crumbling walls turn to dust and loam,
I shall have left them for a larger home.
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.

Through uncomputed silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarched the dividing sea.
This body is my house—it is not I.
Triumphant in this faith, I live and die.

—*Frederick Lawrence Knowles*

HIS MISTAKE

He longed to find the road to fame,
But not a highway bore that name.

He thought to glory there must be
A level path that he should see;

But every road to which he came
Possessed a terrifying name.

He never thought that fame might lurk
Along the dreary path called Work.

He never thought to go and see
What marked the road called Industry.

Because it seemed so rough and high,
He passed the road to Service by.

Het had he taken either way,
He might have come to fame some day.

—*Detroit Free Press*.

The Good Teacher

The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear foundation of instruction,
Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly,
They are inscribed with images and letters,
He poureth light on the pictures and the words.
He taketh me by the hand to the hilltop of vision,
And my soul is glad when I perceive his meaning;
In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait a while for my weakness,
And help me to read the truth through tears.

—*Henry van Dyke*

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty;
Steadfast and still, nor paid with mortal praise,
But finding ample recompense
For life's ungarlanded expense

In work done squarely and unwasted days.
—*Lowell*.

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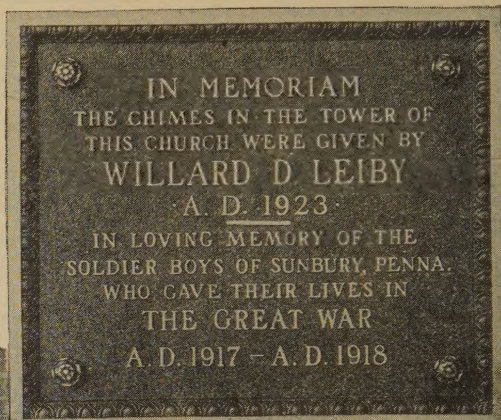
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